INVENTORY

OF THE

CHURCH ARCHIVES

OF

CONNECTICUT

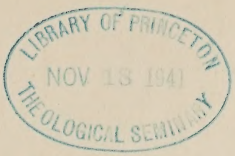
LUTHERAN



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INVENTORY OF THE CHURCH ARCHIVES

OF CONNECTICUT

LUTHERAN

Prepared by

The Connecticut Historical Records Survey
Division of Community Service Programs
Work Projects Administration

Sponsored

by

The Connecticut State Library

New Haven, Connecticut
The Connecticut Historical Records Survey
March 1941

FOREWORD

The present volume of the Inventory of the Church Archives of Connecticut contains the result of painstaking work, executed with infinite care, in searching the records of the Lutheran Church in the state.

Under the scholarly leadership of Dr. Nelson R. Burr the Historical Records Survey of the Work Projects Administration has sought out the records and archives of all Lutheran Churches, now defunct or still active, in Connecticut.

This work has meant careful examination of the yearbooks and published histories of the various Lutheran bodies as well as available records of local congregations. Never before has such a task been performed for the Lutherans in Connecticut. Here is brought together, in one volume, information from many scattered sources, giving a complete picture of Connecticut Lutheranism up to the present time.

We Lutherans have reason to be deeply grateful that this survey has now been completed. We shall find this volume to be of great value in getting a perspective of ourselves in this state. Its worth will be easily recognized by scholars who will want to piece together the scattered records of Lutherans who have come from many lands to make their homes in Connecticut.

Julius Hulteen, D.D.
President, New England Conference,
Evangelical Lutheran Augustana Synod
of North America

PREFACE

The Connecticut Historical Records Survey Project began operations in April 1936 as a unit in a nation-wide federal project. In September 1939 it became a state project under the sponsorship of the Connecticut State Library. The purpose of the Survey is to inventory printed and manuscript materials of importance to the history of the United States. Besides church archives, work is in progress on town and county records, on semi-public and private collections of historical manuscripts and on a list of American imprints prior to 1877. A list of the publications already issued by the Connecticut project appears on the last page of this volume.

The Inventory of the Church Archives of Connecticut will be issued in several volumes. It is planned to have a separate volume for each of the major denominations. The present volume is the second to be completed, the inventory of Protestant Episcopal records having been issued previously.

To obtain material for this inventory field workers visited each church and filled out a form describing its buildings, history and records. The inventory was compiled from these forms, each church being listed in a separate entry. The introduction was based on the field data and on library research. Copies of the entries have been sent to the various churches and missions so that the facts might be checked and a large percentage of them has been returned, many with corrections and additional information. The entire volume has been examined by the national office of the Historical Records Survey and approved for publication.

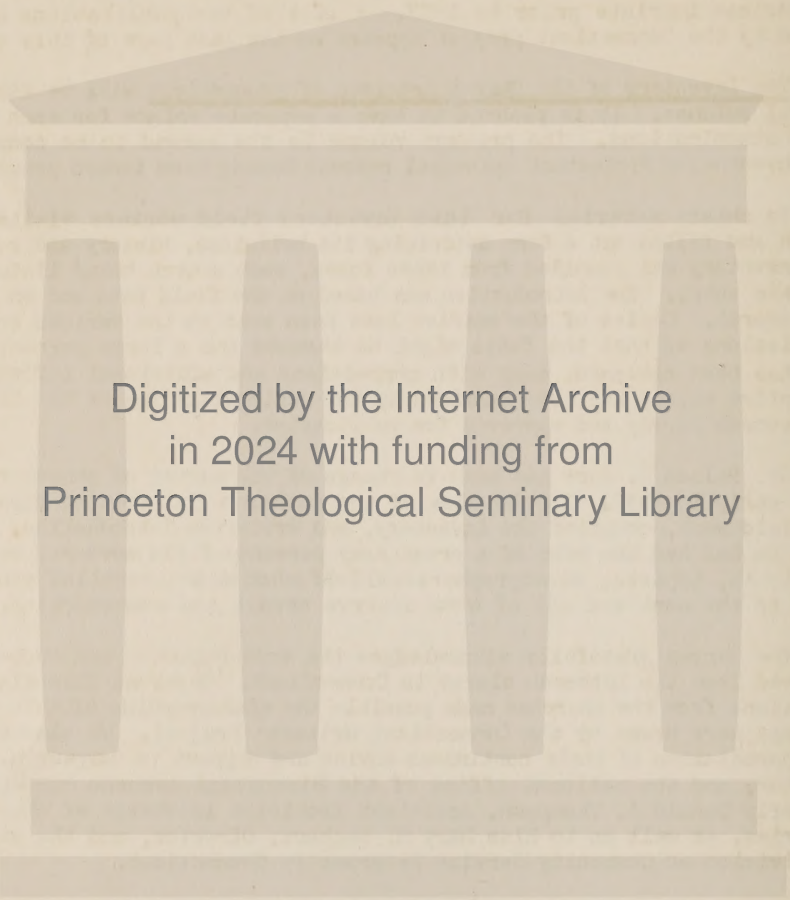
Dr. Nelson R. Burr has been in charge of the survey of church records since early in 1937. In the case of the Lutheran Churches he supervised the field work, compiled the inventory, and wrote the introduction. Naturally he has had the help of a great many persons--field workers, research assistants, typists, mimeographers--all of whom made essential contributions to the work and all of whom deserve credit and commendation.

The Survey gratefully acknowledges the encouragement and cooperation received from the Lutheran clergy in Connecticut. Generous financial contributions from the churches made possible the mimeographing of this volume. The maps were drawn by the Connecticut Writers' Project. We also express our appreciation of their continuous advice and support to Sargent B. Child, Director, and the national office of the Historical Records Survey, particularly Donald A. Thompson, Assistant Archivist in charge of church inventories, as well as to Miss Mary M. Hughart, Director, and the staff of the Division of Community Service Programs in Connecticut.

Only a limited number of copies of this volume has been mimeographed. They are being distributed to government agencies, to libraries and to historical and religious institutions both in Connecticut and outside the state. Requests for information concerning this and other publications of the Connecticut Survey should be addressed to the project supervisor at 82 Audubon Street, New Haven, Connecticut.

New Haven, Connecticut
March 1941

Norbert B. Lacy, State Supervisor
Connecticut Historical Records Survey


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EXPLANATORY NOTES

As the organization of the Lutheran churches in the United States is unusually complex, the Introductory History is designed to explain briefly the planting and growth of the denomination, and to outline the development of its vast and many-branched organization. The principal emphasis has been placed upon those synodical groups which are represented in Connecticut: the Evangelical Lutheran Synod of Missouri, Ohio and Other States, commonly known as the Missouri Synod; the Swedish Evangelical Lutheran Augustana Synod of North America, generally called the Augustana Synod; the Danish Evangelical Lutheran Church in America; the Finnish Evangelical Lutheran Church of America, also known as the Suomi Synod; the Slovak Evangelical Lutheran Synod; and the United Lutheran Church. Some of the existing synods are not represented by any church in the State.

The arrangement of the inventory is chronological throughout: the synods are arranged in accordance with the dates of their establishment, likewise the individual churches belonging to each synodical connection. Thus the oldest synod represented in the State, the Evangelical Lutheran Synod of Missouri, Ohio and Other States, comes first, having been founded in 1847. It is followed in order by the Swedish Evangelical Lutheran Augustana Synod of North America, which includes all the Swedish Lutheran churches on the continent of North America (1860); the Danish Evangelical Lutheran Church in America (1874); the Finnish Evangelical Lutheran Church of America (1890); the Slovak Evangelical Lutheran Synod (1902); and the United Lutheran Church (1918). Then follows the one independent church.

In a few instances the chronological arrangement of individual churches departs from the dates of founding as given in the synodical yearbooks and in the tables taken from those sources. The explanation for taking this liberty is that now and then the published histories of towns and cities, or of churches, appear to justify the choice of another date, by their reliance upon what appears to be adequate local information or reliable tradition. In such cases of variation from the official dates, a note has been inserted into the statistical table.

The defunct churches also are arranged in chronological order by dates of establishment. They are not divided by synods, as in some cases the synodical affiliation changed, and in others the church or mission was never officially organized and recognized by any synod. Whenever synodical affiliation is known, the fact is indicated in the entry. It should be noted that dates of founding and of lapse are only approximate, in some cases, as information is incomplete due to passage of time or gaps in official publications.

It will be noted that there are no entries for the archives of synodical bodies represented in Connecticut. This is because the headquarters of these synods are all outside the state. For references to such archives, the reader should see the Historical Records Survey's inventories of records of Lutheran churches in the states in which the synodical headquarters are situated.

(Explanatory Notes)

Most of the Lutheran churches in the state have been incorporated, either by a special act of the General Assembly or by a certificate of organization filed at the office of the Secretary of State in the State Capitol, Hartford. Wherever possible, exact volume and page references have been given in the text of the entry. Changes of name and transfers of property from ecclesiastical societies to incorporated churches are indicated likewise.

Entries are cross-referenced whenever it has seemed advisable to indicate pastoral or other connections between churches, or to point out the associations between defunct organizations and those which are still active. In a few cases the cross-references indicate records of an active or defunct church in the possession of another church.

The statistical tables of active churches are included to indicate the present actual strength of the various synodical bodies in the state. The figures are taken from the latest issues of the yearbooks available when the inventory was compiled. They give names, locations, dates of founding, numbers of baptized members, communicant members, Sunday School pupils, teachers and pupils of parochial schools where such schools exist. There are two maps, one showing the locations of defunct churches, the other showing all active churches in the state at the present time (1940), with symbols indicating synodical connections.

A section concerning legal organization explains briefly the relations of the Lutheran congregations to the general laws of the state regulating ecclesiastical societies and churches. It also discusses the few laws specifically dealing with Lutheran churches, and a decision of the Supreme Court of Errors of the State of Connecticut, defining the position of German Lutheran churches before the law, and by inference that of other churches of the Lutheran order.

ABBREVIATIONS

In addition to several common and easily recognized abbreviations the following are used throughout the volume:

Bap.	Baptized
Com.	Communicants
Conf.	Confirmed
Dis.	District
Gen. Stat.	General Statutes
imp.	imprint
Org.	Organized
Pub. Acts	Public Acts
Rev.	Revision
Sp.L.	Special Laws
S.S.	Sunday School
U.A.C.	Unaltered Augsburg Confession

EVANGELICAL LUTHERAN CHURCHES IN CONNECTICUT:1940

Synod	Organized	Total	Urban	Rural
Missouri*	1847	24	21	3
Augustana	1860	30	24	6
Danish	1874	4	4	
Suomi (Finnish)	1890	1		1
Slovak**	1902	7	7	
United Lutheran***	1918	24	23	1
Independent	1939	1	1	
Defunct		26	18	8
Totals		117	98	19
Active		91	80	11
Defunct		26	18	8

* Plus three Slovak Churches, affiliated through Synodical Conference.

** Includes three affiliated with Slovak Evangelical Lutheran Synod, three unaffiliated, one affiliated with Slovak Zion Synod and United Lutheran Church.

*** Plus one Slovak church. [See **]

INTRODUCTORY HISTORY

Dutch And German Lutherans: Pitching A Tabernacle

The Lutheran Church first came to the United States through Holland. The established church there was the Reformed, but there were also large numbers of Lutherans. They were among the wealthiest and most enterprising people in Amsterdam. Some of them came to New Netherland with the other settlers in 1623 and 1625, and were the earliest permanent Lutheran settlers in America. A congregation was formed on Manhattan Island in 1648. The Dutch West India Company excluded all other religions than the Reformed, and Lutherans were obliged to have their children baptized and instructed by Reformed pastors. Efforts to cultivate their Lutheran faith in private services were met with severe measures of repression by Governor Stuyvesant.[1]

The surrender of the Dutch settlements to the English in 1664 brought relief for the Lutherans. The English governor cheerfully granted their petition for permission to call their own pastor. A new Lutheran congregation was organized at Albany, services having been held there since 1644. Pastor Jacob Fabritius served the Dutch Lutheran congregations, but he was a great disappointment to his long-suffering people. In less than two years (1671) he was compelled to resign, first in Albany and then in New York.[2]

The Dutch churches survived, however, and were reinforced by German Lutheran congregations, made up of refugees from the Palatinate of the Rhine. After one hundred years of incessant warfare, Louis XIV of France drove into exile half a million inhabitants in order to establish a vast desert between the German and French borders. Many of the fugitives found temporary refuge in England, and there Queen Anne arranged for their transportation to the American colonies. In 1709 the Rev. Joshua Kocherthal and a Lutheran congregation settled Newburgh on the west bank of the Hudson. In 1710 3,000 more German refugees arrived in New York and were settled at the foot of the Catskills.

Later immigrants settled all along the Hudson, and in all the German parishes the Rev. Joshua Kocherthal was pastor. At the time of his death in 1719, these congregations were added to the Dutch charge of the Rev. Justus Falckner. Falckner's successor was Pastor William Christopher Berkenmeyer. He had brought with him from Amsterdam in 1725 a library for the congregation and funds for a new church building. Four years later the new Trinity Church was dedicated in New York. Berkenmeyer had the organizing talent of the North Germans and was the

1. Abdel Ross Wentz, The Lutheran Church in American History, pp. 26, 27. United Lutheran Synod of New York, Minutes of the Eighth Annual Convention, June 8-11, 1936, p. 209.
2. Wentz, op. cit., pp. 28, 29.

most influential spirit among the Lutherans of colonial New York. He was a man of impressive personality, thorough culture and strict Lutheran convictions. His ministry continued eight years after that of Muhlenberg began in Pennsylvania. He belonged to a different school from Muhlenberg and his Halle group of fellow laborers.

Berkenmeyer suspected Muhlenberg of pietism and laxity of practice, and the correspondence between the two men sometimes savored of theological controversy. After Berkenmeyer resigned at New York and took charge of the northern part of the field, the southern part was placed under the care of Michael Christian Knoll, a native of Holstein. He was obliged to preach in Dutch to a congregation that had become predominantly German. The inevitable split came in 1750. Christ Church was organized in Manhattan by some of the Germans under Pastor J.F. Reis. Knoll resigned from Trinity Church and went to Athens, N.Y., to succeed Berkenmeyer, who had died in 1751.[1]

The Palatine refugees, often called "Redemptioners," were brought over to America by shipowners and masters on contract, and were sold into temporary servitude until they could pay for their outfit and passage by personal service. They suffered terribly among the Catskills from hunger and cold and from the avarice of governors, and some of them made their way westward into the Schoharie Valley.[2] Still other German immigrants drifted over into New Jersey, settling in the Raritan Valley and other places in the central and northern parts of the colony. From the German settlements in New York and New Jersey came the earliest impulse toward organizing the Lutheran Church in the American colonies. The ultimate result was the Ministerium of New York (1786) and the United Lutheran Church (1918).

Until recent times it was supposed that the first Lutheran synod in America was the Ministerium of Pennsylvania, organized in 1748 at St. Michael's Church in Philadelphia, under the direction of Muhlenberg.[3] It seems more probable that future historians, when describing the origins of Lutheran organization, will refer rather to the Consistorium of Pastor William Christopher Berkenmeyer, which held its first recorded meeting in the mountain church of the Raritan Parish in New Jersey on August 20 and 21, 1735.[4]

Lutheran organization in Pennsylvania was due largely to reports of the unjust treatment accorded to German refugees in the Colony of New York. These reached Germany and helped to divert the main stream of

1. Wentz, op. cit., pp. 31-33. Min., 8th An. Conven., p. 209. Second Free Lutheran Diet in America, Phila., Nov. 5-7, 1878; essay by Rev. B. Sadtler, D.D., "The Redemptioners," included.
2. Wentz, op. cit., pp. 104-106. Sadtler, op. cit.
3. Min., 8th An. Conven., p. 209.
4. William Warren Sweet, The Story of Religions in America, p. 171.

immigration from New York to Pennsylvania. The great majority of the newcomers there were Lutherans and Lutheran congregations soon sprang up at Falckner's Swamp, Germantown and Philadelphia.[1]

The first German Lutheran congregation organized in the United States undoubtedly was that of Falckner's Swamp or New Hanover in Montgomery County, Pennsylvania. Its pastor from 1703 to 1708 bore the honored name of Justus Falckner, the first Lutheran minister ordained in this country. His ordination took place in Gloria Dei Swedish Lutheran Church at Wicacoa in Philadelphia, on November 24, 1703, at the hands of the three Swedish pastors--Rudman, Björk and Sandel.[2]

Another pioneer Lutheran settlement of colonial times was in the Far South. In 1734 a shipload of Lutheran refugees sailed into the mouth of the Savannah River and founded the town of Ebenezer, twenty-five miles north of Savannah. For nearly two centuries those followers of Luther had maintained their faith in Salzburg, Austria, in spite of terrible persecution and hardships. In 1731 the Archbishop of Salzburg ruthlessly ordered 20,000 of them to quit the country at once. The winter march of the pious Salzburg exiles, as they passed through the various countries of Europe, has been a theme of romance inviting the pens of many poets and historians.[3]

Georgia was the southern frontier of the British colonial empire in America, established as an outpost against the Spanish in Florida. The Salzburgers, however, lived at peace with all their neighbors until the outbreak of the Revolutionary War. George Whitefield and the Wesleys, who visited Ebenezer, were deeply impressed by their faith and piety.[4] When the War for Independence broke out in 1776, the Ebenezer colony fell a victim to its frontier location. British troops invaded the place, destroyed most of the property and rendered the town desolate. Jerusalem Church, built in 1767, is all that remains today to indicate the former location of the Lutheran settlement.[5] It was the origin of Lutheranism in the south which spread over Georgia and the Carolinas and finally developed into flourishing synods.

The year 1742 is perhaps the most important in the annals of Lutheranism in America for at that date the patriarch Henry Melchior Muhlenberg began his work in Pennsylvania. His was a truly heroic task of adjusting the Lutheran Church to a new environment. At that time the spirit of the colonists was changing, as they became conscious of their distinctive American character.[6] The dangers of lax morality and waning spiritual life threatened the congregations and the unchurched

1. Wentz, op. cit., p. 46.
2. Edmund Jacob Wolf, The Lutherans in America, pp. 172, 173.
3. Wentz, op. cit., pp. 41, 42.
4. Ibid., pp. 42, 43.
5. Ibid., pp. 43, 44.
6. Henry Eyster Jacobs, A History of the Evangelical Lutheran Church in the United States, p. 209.

alike. Vagabond preachers and low deceivers had crept in and wrought havoc in the Lutheran churches. In 1741 Count Zinzendorf, the Moravian leader, suddenly appeared in Pennsylvania as a Lutheran. The authorities of the University of Halle, who knew him, decided to send Muhlenberg to settle the church on a firm foundation.[1]

Muhlenberg landed at Charleston, South Carolina, and spent a happy week among the Salzburgers at Ebenezer, Georgia. When he arrived in Philadelphia on November 25, 1742, he found the Lutherans there confused and distracted, the majority following Zinzendorf. Over miry roads he made his difficult way to New Hanover, only to find the same situation there. Imposters had thrust themselves into all three congregations.[2] In only four weeks, however, he won full possession of the field and cleared out the intruders. On December 27 he was installed by the Rev. Mr. Tranberg, the Swedish pastor at Wilmington. The three churches, known as "the united congregations," then received him as their pastor.[3]

The erection of churches occupied a large portion of his time and energy during the first years of his ministry. His many trials and the vast field with its dire needs almost overwhelmed him. He kept in touch with the University of Halle, to which he sent minute reports of his work, and the effect brought him reinforcements in men and money. In January 1745 three men arrived from Halle bringing funds to help build the new churches. The greatest advance, however, was the organization of a synod, the Ministerium of Pennsylvania, in 1748. That was the most important event in Muhlenberg's career and for many years he was the synod's moving spirit. In 1749 he even bought forty-nine acres of land in Philadelphia as the site for a school and a seminary.[4]

Muhlenberg always maintained most cordial relations with the Swedish Lutherans, particularly with Charles Magnus Wrangel, Provost of the Swedish churches on the Delaware from 1759 to 1768. Wrangel was a man after his own heart with whom he formed the most intimate friendship of his life. Wrangel's arrival raised Muhlenberg's courage and led him to revive the rather languishing synod. Provost Wrangel attended all the meetings and helped Muhlenberg to train Americans for the ministry.[5] His recall by the Swedish authorities in 1768 was deeply resented in America and the Swedish congregations soon began to seek native ministers and independence from Sweden.[6]

In the meantime the Lutheran organization was growing stronger and more definite. In 1762 a model congregational constitution was prepared

1. Wentz, op. cit., pp. 50, 53, 54.
2. Jacobs, op. cit., p. 216.
3. Wentz, op. cit., pp. 56, 57.
4. Ibid., pp. 58-62.
5. Ibid., pp. 39, 40.
6. Jacobs, op. cit., p. 255.

for St. Michael's Church in Philadelphia. It embodied the results of many years of experience among German, Swedish and Dutch Lutherans, and became a model for similar constitutions throughout the country. The church therefore was strong enough to survive the Revolutionary War and the interruption of its correspondence with Halle in 1779. Under Muhlenberg's guidance an American hymn book was prepared in 1782. With that the patriarch's work was completed, although he lived for five years longer. He was greatly honored in his old age and after his death; his real monument is the Lutheran Church in America.[1]

His great work had been at once aided and hindered by the vast immigration from Germany. It was brought about not by missionary colonizing of the church but was the work mainly of ship companies and their too often conniving and voracious agents. They carried on a traffic in human souls which has been described as attended with nearly all the cruelties of the African slave trade. The agents, called "Neuländer," fairly overran Germany to preach up emigration to the "New Land" abounding in gold and silver. The Pennsylvania newspapers teemed with advertisements offering German immigrants for sale. Residents of Philadelphia used to meet vessels and select from the healthy passengers those best fitted for employment. Members of families often became widely separated and through years of servitude never saw each other's faces.

Great masses of helpless people subjected to such treatment evoked the deepest sympathy of their countrymen. Their wrongs and sufferings led to the formation of the "German Society of Pennsylvania," which aimed to provide them with legal and other assistance, to secure their rights and especially to protect them against the injustice and inhumanity of sea captains and the shameless treachery of emigration "sharks." So great was the immigration that by 1750 about one-half of the people in Pennsylvania were German. Partly because of Muhlenberg's organizing labors, the Lutherans outnumbered the Reformed by two to one. In 1750 there were at least 60,000 Lutherans in Pennsylvania.[2]

Lengthening The Cords, Strengthing The Stakes

The Revolutionary War threatened to undo the hard work of the pioneer Lutheran ministers. Contact between American and the numerous European officers and troops during the war tended to dispose many, especially among the youths, to the religious indifference then fashionable in certain high social sets in Europe. This tendency was aggravated by the French Revolution, and the result was scepticism and a great falling away from religion. The movement penetrated all classes, from statesmen to callow college students, and produced an era of general religious depression.[3]

1. Wentz, op. cit., pp. 63-65.
2. Wolf, op. cit., pp. 200-202.
3. Ibid., pp. 276, 277.

Introductory History

The effect upon the Lutheran churches was severe, particularly because of their separation from the motherland and their lack of educational opportunities. At the time of Muhlenberg's death in 1787 there were not more than forty Lutheran ministers in the country. The project of a theological seminary had dissolved with the outbreak of the Revolution. After the smoke of battle had lifted there was a new generation of ministers lacking something of the heroic spirit of the pioneers. With the founding of the republic a great change occurred in the standing of religion. The established churches of colonial times were deprived of all their special privileges in most states. The Federal constitution recognized the principle of noninterference by the state in religion and of the equality of all religious communions before the law. The situation was one of many problems, but also of great opportunities, for the American churches.[1]

The Lutheran Church, cast upon its own resources, rose to the occasion and tried to meet the demands of new settlements for evangelizing and organization. The Revolution was scarcely over when the churches in New York and New Jersey combined in 1786 to form the Ministerium of New York. Another forward movement occurred in the south. Between 1750 and 1800 Lutheran settlements had sprung up in North Carolina coming from Pennsylvania or directly from Germany. At first their pastors had come from Germany, but that supply ceased with the Revolution and the churches were threatened with destitution and confusion. In 1801 a tidal wave of fanatical revivalism appeared about to sweep over the congregations and the few pastors decided to shield their flocks from what to them were false views and practices. The result was the North Carolina Synod, organized at Salisbury in 1803 by four pastors and fourteen lay delegates. The synod soon admitted the ministers and churches of South Carolina, Tennessee and southern Virginia.[2] The North Carolina Synod grew rapidly and before 1820 numbered twenty-six ministers, about sixty congregations and more than 6,000 members. It soon became the mother of all the southern synods.

As missionaries were sent out year after year to follow the western advance of the frontier, it became increasingly difficult for them to attend the meetings of the original synod. In 1812 the Lutheran pastors of Ohio organized their own conference. Five years later they vainly asked permission to establish a ministerium, and in 1818 the Ohio Conference quietly organized as the Synod of Ohio and Adjacent States and ordained three men to the ministry. The synod later became known as the Joint Synod of Ohio and Other States.

The Synod of Maryland and Virginia, organized in 1820, also grew out of one of the "Special Conferences" of the old Pennsylvania Ministerium.

1. Wentz, op. cit., pp. 69, 70, 77-79.
2. Ibid., pp. 89, 90.

Its formation took place at Winchester in October 1820. Three months before the Tennessee Synod had been formed by four pastors of the North Carolina Synod. They could not agree with their synodical brethren on the question of licensing clergymen, and because of the alleged laxity in doctrine and practice in the older synods, they strongly objected to the formation of a General Synod. Although the formation of so many synods appeared to be disuniting the Lutheran Church, it was nevertheless a tangible evidence of its ability to expand in its new surroundings.[1]

The time therefore seemed ripe for a further step. By 1820 the churches were beginning to feel the need of a general organization, and on October 22 a convention met at Hagerstown, Maryland, to establish a General Synod. The Synods of Ohio and Tennessee were not represented, but delegates came from the Ministeria of Pennsylvania and New York, the Synod of North Carolina and the Synod of Maryland and Virginia. Although New York did not, three of these groups adopted the constitution, and in October 1821 the General Synod held its first regular convention in Frederick, Maryland. This organization assured the independence of the Lutheran Church in this country, It was fundamentally opposed to schemes of union with the Reformed in Pennsylvania and with the Episcopalians in North Carolina and elsewhere. It also emphatically protested against the rationalistic tendencies in New York and other quarters, presenting an effective barrier to further spread of European deistic theology. It maintained an historical connection with the fathers of Lutheranism and stood for a positive confession of faith.[2] This new General Synod flourished even though in 1823 it lost the Ministerium of Pennsylvania. Its withdrawal was due to the fact that the leaders were unable to overcome the opposition of conservative congregations in the rural districts.[3]

The next advance was in the field of education where initiative was desperately needed. The patriarch Muhlenberg in his day had keenly realized the great want of a Lutheran theological seminary. Other denominations were already active, and as early as 1808 the Congregationalists established their seminary at Andover, Massachusetts, in protest against the Unitarianism of Harvard. The first Protestant seminary in the United States was that of the Reformed Dutch Church, started at New Brunswick, New Jersey, in 1784. Among the young Lutheran ministers, zealous for a school of the prophets, was the Rev. S.S. Schmucker. While he was a student in the Presbyterian seminary at Princeton in 1820, he and his friend, F.C. Schaeffer of New York, resolved to labor together to raise the old Augsburg Confession from the dust. The General Synod meeting of 1825 appointed a time to open the seminary and sent Dr. Benjamin Kurtz to Europe to secure books for the library and funds for endowment.[4] The school opened at Gettysburg, Pennsylvania, in the following year.

1. Wentz, op. cit., pp. 90-94. Min., 8th An. Conven., pp. 210, 214.
2. Wentz, op. cit., pp. 107-110.
3. Jacobs, op. cit., pp. 359, 360.
4. Wentz, op. cit., pp. 115, 118, 119.

Introductory History

Home missions were the next object of synodical attention. When the General Synod was organized, one of its expressed purposes was to devise plans for "missionary institutions." Missionary organization waited, however, until 1835 when the Central Missionary Society of the Evangelical Lutheran Church in the United States was formed. This did not receive its expected support from the synods, and ten years later the Home Missionary Society of the General Synod was organized. Although it had no authority to act for the church at large, for more than twenty years it conducted the general home missionary operations of the General Synod section of the Lutheran Church. The effort was more than repaid by a rapid expansion resulting in the establishment of new synods.

As the seminaries at Gettysburg and at Hartwick, N.Y., graduated young ministers to preach in English, the home missions spread steadily and kept the younger generations loyal to Lutheranism. The result was a startling growth of the Lutheran Church in the middle decades of the century. Between 1836 and 1871 not less than ten synods were founded in the Middle West, in the states of Ohio, Indiana, Illinois, Iowa, Kansas and Nebraska. In 1861 a synod was organized for congregations in Canada. A similar expansion, though not as amazing, took place in the south, and between 1842 and 1860 produced the synods of Southwestern Virginia, Texas, Mississippi, Georgia and Holston, Tennessee. The old stronghold of Pennsylvania was divided into the Synods of East Pennsylvania, Alleghany, Pittsburgh, Wittenberg, Central Pennsylvania and Susquehanna. Home missionary work was promoted, especially by the zealous Pittsburgh Synod, and by the founding of Wittenberg College and Seminary in 1845 for the new synods in Pennsylvania.[1]

The founding of the General Synod, in fact, marked a new era in Lutheran progress throughout America. The Gettysburg Seminary under the auspices of Dr. Schmucker, its first president, exerted an immense influence in promoting an orthodox and vital Lutheranism. From 1820 to 1870 Dr. Schmucker attended every meeting of the General Synod and during much of that long period was its leader, wrote its organic documents and determined its policies. For nearly forty years he presided over the seminary, which in that time prepared about five hundred men for the ministry.[2]

The Genesis Of The Missouri Synod

Another mighty factor in the revival and expansion of Lutheranism was the enthusiasm and reflection aroused by the German and American celebrations of the Reformation Tercentenary in 1817. It stirred a pride in Lutheran traditions and promoted renewed study of Lutheran fundamentals. The new life was furthered also by other potent factors which made it clear that Lutheranism in America could not continue to work only in the quiet and conservative ways that had prevailed in the early years

1. Wentz, op. cit., pp. 137-140. Min., 8th An. Conven., pp. 217, 218
2. Wentz, op. cit., p. 120.

of the nineteenth century. Lutheran people were steadily seeking new homes far from the old seats of the faith, with the founding of new states and territories, the construction of roads and canals and the coming of the "iron horse." Pennsylvania Lutherans streamed to central Ohio, Indiana and Illinois, while many from North Carolina went to Tennessee. These movements demanded new efforts in education, home missions and organization, and the church rose to meet them.[1]

While the church wrestled with such internal forces, an entirely new set of problems appeared on the horizon because of a vast immigration of Germans after 1840. They came in hordes, attracted by the country's liberal homestead policy, easy naturalization laws, the loud call for labor, new transportation facilities and the discovery of gold in California. Many joined their friends who already were prospering in America.[2]

The new immigration helped Lutheranism not only by increase in numerical strength, but also by the faithful adherence to Lutheran fundamentals which many of the newcomers brought with them. Such an influence was sincerely welcomed by many who opposed tendencies which they believed alien to the genius of true Lutheranism. In the early years of the century neology (rationalism) had permeated and chilled the church so that it was said to have become a "magnificent ice palace." This type had crept into the liturgy, the hymns, the catechism and the sermon, and evangelical principles were seriously threatened by a blight of formalism and intellectual frigidity.[3]

The new trend came upon the church like the flood of immigration from Germany, which in the decade before the Civil War reached nearly a million. After the war it continued at the rate of about 130,000 annually. Many of the immigrants came from Saxony, entered the country through the Mississippi Valley and settled in Missouri as early as 1838, later in surrounding states. The early leader, Martin Stephan, was succeeded by the youthful C.F.W. Walther, one of the most important figures in the history of American Lutheranism.

Walther was born in Saxony and studied at the University of Leipsic, where rationalism then held sway. He disliked that tendency and readily sympathized with the Missouri Germans, many of whom had left Germany in despair over the unorthodoxy pervading the state-ruled Lutheran and Reformed churches. He welcomed the invitation to help establish an ideal church in America, free from state control, and accepted a call to a Lutheran parish in St. Louis where he became famous as a preacher.[4]

To establish and further their principles the newcomers of his persuasion in 1846 took steps to form a new synod. The organization was

1. Jacobs, op. cit., pp. 351, 352.
2. Wentz, op. cit., p. 149.
3. George M. Stephenson, Religious Aspects of Swedish Immigration, p. 5. Min., 8th An. Conven., p. 211.
4. Jacobs, op. cit., pp. 396, 397.

effected in May 1847 at Chicago, and Walther became the first president of the German Evangelical Lutheran Synod of Missouri, Ohio and Other States generally called "the Missouri Synod." It soon became the head of the most vigorous body of Lutherans in America. At the time of Walther's death in 1887 this synod comprised about 1,500 congregations and nearly 1,000 ministers; and its magazine, the Lutheraner, had a circulation of nearly 20,000. Parochial schools were established and every possible safeguard was erected to maintain pure Lutheran faith and practice.[1]

Until the organization of the United Lutheran Church in 1918, the Missouri Synod was the largest synodical group of Lutherans in the United States. It is organized in regional districts, each of which is divided into conferences, meets annually, elects its own officers and does the home mission work within its limits. The entire synod meets in national convention every three years. The polity of this synod is more nearly congregational than that of the other Lutheran groups. Its educational work is planned for the thorough preparation of an orthodox and efficient body of pastors and teachers. Its chief theological seminary, Concordia at St. Louis, is the largest Protestant theological seminary in the United States. By 1923 its rapid growth inspired a campaign to secure $1,000,000 for new buildings. There is a smaller seminary at Springfield, Illinois. The synod also owns one of the largest religious publishing houses in the country, the Concordia Publishing House in St. Louis.

The Missouri Synod was greatly strengthened in 1872 when it united with the Joint Synod of Ohio and the Synods of Wisconsin, Minnesota and Illinois, to form the Evangelical Lutheran Synodical Conference of North America. The Joint Synod of Ohio had declined to join the General Council and the others had withdrawn from it. Later the Illinois Synod was merged with the Missouri Synod and the Minnesota and Wisconsin Synods were federated. The Missouri Synod then constituted more than three-fourths of the entire synodical conference. The conference took in also the Slovak Synod of Pennsylvania and a Norwegian Lutheran Synod.

The result of this development is that the original Missouri Synod, in affiliation with several other bodies, has grown to one of the most impressive religious organizations in the United States and in fact in the world. It is by far the largest group in the synodical conference, numbering over 1,300,000 baptized members out of a total of over 1,600,000. The other groups in the conference are the Joint Synod of Wisconsin, Minnesota, Michigan and Other States, the Norwegian Synod of the American Evangelical Lutheran Church, and the Slovak Evangelical Lutheran Synod of America. The United Lutheran Church with about 1,500,000 members, and the American Lutheran Conference with about 1,470,000 are the other two large Lutheran bodies.

1. Wentz, op. cit., pp. 151-155.
2. Ibid., pp. 254-256, 259, 260.

The headquarters of the Missouri Synod are located at 3558 South Jefferson Ave., St. Louis, Mo., at the great Concordia Publishing House. The synod controls eighteen seminaries, colleges and academies, and cooperates with other groups in the synodical conference in conducting Valparaiso University in Indiana. The synod and its districts publish a host of religious periodicals of all kinds, while the other groups in the conference have their own publications. Within the conference are many hospitals, sanitariums, orphan homes, homes for the aged, home-finding societies and other social service institutions. The Missouri Synod itself has a very elaborate organization with many boards and sub-committees for specific functions. The synodical conference has about 4,000 ministers and nearly 6,000 churches, of which about 3,300 ministers and 5,000 churches are affiliated with the Missouri Synod. The latter synod has thirty-one districts in the United States, Canada and South America.

The congregations of the Missouri Synod in Connecticut belong to the Atlantic District and its New England Conference. The Atlantic District includes New England, the eastern part of New York and New Jersey. The headquarters of the district are located in New York City. There are twenty-four congregations in Connecticut, including organized churches located at Bridgeport, Bristol, Danbury, Deep River, Glastonbury, Hartford, Manchester, Meriden, Middletown, Naugatuck, New Britain, New Hartford, New Haven, New London, Rockville, Southington, South Norwalk, Stamford, Terryville, Unionville, Wallingford, Waterbury, Westport and Willimantic. [See entries 1-24] These churches and missions are predominantly German, excepting the one in Naugatuck which is Lithuanian. There are also three affiliated Slovak Lutheran congregations which belong also to the Slovak Evangelical Lutheran Synod. They are located at East Port Chester, Stamford and South Norwalk and are served by one pastor.

Five of the churches now have small parochial schools: Zion in Bridgeport, Immanuel in Bristol, Immanuel in Danbury, St. John's in Meriden and St. Matthew's in New Britain. [See entries 1, 2, 6, 11, 13] In general the churches are disposed to be conservative and to cling to the German language in services and preaching, somewhat more so than parishes of other synods. Seven of the congregations do not have their own pastors, but are served from other churches. These are Deep River (Wallingford), Glastonbury (Manchester), New Hartford (Hartford), Southington (Waterbury), Unionville (Hartford), Westport (South Norwalk), and Willimantic (Rockville). [See entries 5, 7, 8, 19, 20, 22, 23] There were formerly missions of the Missouri Synod in Broad Brook, Bridgeport, New Haven, Waterbury, Torrington, Thomaston and New Milford. [See entries 93, 101-103, 108, 112, 113] Those in Bridgeport, New Haven and Waterbury were Lithuanian missions connected with St. Paul's Lithuanian Lutheran Church in Naugatuck.

Connecticut churches of the Missouri Synod have generally originated in three different ways: original establishment by a group of conservative Lutherans; withdrawal of a congregation from one synodical connection to another; or schism in an established church, usually because of a controversy concerning membership of members in secret, oath-bound societies. The entries under the Missouri Synod show striking examples of

all three types. Some of the parishes are among the largest Protestant congregations in the state, while others are small but intensely loyal groups of devout believers who have carried on their traditions for many years in spite of many adversities, poverty, and the natural losses through assimilation of younger members to English speaking Protestant churches.

The oldest churches now belonging to the Atlantic District are St. Matthew's, New York City, which traces its origin to 1648; and Zion Church, Boston, founded in 1839 just as the pioneers of the Missouri Synod were settling in the west. The first Lutheran church in New England was founded at Waldoboro, Maine, in 1740 by a colony of forty German families from Brunswick and Saxony. A building was erected in 1790 and the parish flourished until 1854.

When the Missouri Synod was formed, the present Atlantic District was represented only by the Rev. Theodore Julius Brohm, pastor of Trinity Church in New York City. In 1854 the synod was divided into Western, Central, Northern and Eastern Districts, the latter covering all the United States east of the Ohio line. The Eastern District had eleven pastors and ten congregations, and the present Atlantic District had only two pastors. The first meeting of the district took place in Baltimore in 1855.

In 1862 the synod began to missionize New England and a new pastor was appointed for Zion Church in Boston. Aid came from a special treasury for home missions, started in 1859, and new churches began to spring up. About 1865 Connecticut felt the new impulse due to the missionary zeal of the Rev. Otto Hanser, Sr., of Boston. In October 1866 Pastor Christian Koerner was installed in Norwich, and in December the Rev. C.A. Graeber settled in Rockville. From that time the synod made slow but steady progress in New England. When the Eastern District celebrated its twenty-fifth anniversary, the pastors in the present Atlantic District had grown from one to twenty-two and there were twenty-two congregations, including fifteen formally associated with the synod. New England had six churches, including three in Connecticut at Rockville, Meriden and Norwich. The latter severed its connection with the synod in 1905, on account of the lodge question, and now belongs to the United Lutheran Church.

The decade of the 'seventies witnessed the start of a determined effort to promote home missionary work in New England. In 1874 the Eastern District appointed the Rev. H.C. Steup its first traveling missionary there, and in 1885 the Rev. Henry Feth of New Haven was designated missionary at large for New England. He was succeeded by William Koepchen, F.C. Wurl, Henry Stein, Ferdinand C.G. Schumm, J.K.E. Horst and C.T. Ohlinger. Feth, Koepchen, Stein and Horst devoted special attention to Connecticut and established churches that are still flourishing in New Haven, Bridgeport, Middletown, Wallingford, Manchester, Glastonbury, Hartford and New Hartford. St. Matthew's Church in New York City helped to found the parishes in Danbury and New Haven.

The quarter century after 1881 was the period of most rapid growth in Connecticut due to energetic missionary work, large immigration, and

the founding of Concordia Institute in Westchester County, New York. In 1888 the Eastern District stimulated more intense activity by establishing a Home Mission Board, and in the following year a Church Extension Fund was founded to help churches acquire buildings. The Rev. Theodore Schurdel became missionary for Connecticut in 1894 and in 1903 Candidate H.S. Brustat, who is still living, became missionary among Lithuanians in the state.

By 1906 the synod had become so strong in the northeast that the present Atlantic District was set off, including New Jersey, eastern New York and New England. In 1907 it was incorporated at Boston and Albany and two conferences were formed, one for New England and one for the rest of the territory. The first meeting held in Connecticut took place at Immanuel Church, Danbury, in 1912. The Mission Board promoted further growth in Connecticut and in 1910 reported four missions in the state. Work among Slovaks was pressed with special energy and resulted in the founding of several churches.

Since the Atlantic District was organized, the use of English has steadily increased. By 1924 it had become predominant and was made the official language of conventions. In 1931 most of the churches were mainly English speaking, forty were entirely so, and since 1915 no purely German mission has been established within the district's territory. The official newspaper, The Atlantic Bulletin, is issued in both German and English.

In 1924 the administration was reorganized, all former boards were abolished and their work was delegated to the board of directors. The district has helped to sustain many general and local institutions connected with the Missouri Synod. They include the Lutheran Center in New York City, established in 1919, as well as the Inner Mission Center there, and the associated Seaman's Mission. Aid has been given also to the Jewish Mission in New York City, begun in 1882, and to various foreign language missions such as the Lithuanian, Lettish and Esthonian, Slovak, Polish, Persian and Italian. Intellectual training has been promoted by the Concordia Institute at Bronxville in Westchester County, N.Y., founded in 1881, and the Lutheran Education Society established in 1907.

The oldest charitable institution of the district is the Martin Luther Orphans' Home at West Roxbury, Mass., founded in 1870 at the famous Brook Farm. The Wartburg Home for the Aged was founded in Brooklyn, N.Y., in 1875, and the Lutheran Hospital at the same place in 1881. The Bethlehem Orphans' and Half-Orphans' Home, founded in 1886, has been located since 1917 at Fort Wadsworth, Staten Island, N.Y.[1]

1. Karl Kretzmann, The Atlantic District and Its Antecedents, pp. 5, 11, 16, 22, 23, 25, 26, 31, 35, 37, 39, 41, 47, 52-54, 57, 60, 62, 71, 77, 96, 97, 102-105, 108-112, 118-122, 126.

MISSOURI SYNOD LUTHERAN CHURCHES IN CONNECTICUT:1939

No.	Place	Name	Org.	Bap.	Com.	S.S.	Parochial Schools Pupils	Parochial Schools Teachers
1	Meriden	St. John's	1865	948	770	182	49	1
2	Danbury	Immanuel	1881	880	620	152	126	2
3	Rockville	Trinity	1882	290	212	40		
4	New Haven	Zion	1883	320	220	45		
5	Glastonbury	St. Mark's	1885	130	100	21		
6	New Britain	St. Matthew's	1887	1347	1089	112	61	2
7	Southington	Zion	1889	60	45	14		
8	Deep River	Christ's	1890	36	19	13		
9	Manchester	Zion	1890	225	200	32		
10	Wallingford	Zion	1891	145	73	44		
11	Bridgeport	Zion	1892	675	510	131	46	1
12	Hartford	Christ	1892	660	455	112		
13	Bristol	Immanuel	1895	1626	1200	201	186	5
14	Terryville	Holy Trinity	1896	189	116	30		
15	Stamford	Zion	1897	644	375	234		
16	Middletown	St. John's	1901	240	170	44		
17	Naugatuck	St. Paul's	1903	138	65	15		
18	Waterbury	St. John's	1903	220	165	35		
19	New Hartford	St. Paul's	1905	115	75	22		
20	Unionville	Immanuel	1909	16	8	2		
21	South Norwalk	St. Peter's	1911	400	200	112		
22	Willimantic	Redeemer	1916	62	41	14		
23	Westport	St. Paul's	1921	60	35	18		
24	New London	Redeemer	1927	170	88	51		
	Totals			9596	6851	1676	468	11

The above churches are all included in the Atlantic District of the Missouri Synod, which comprises New England, the eastern part of New York State and New Jersey.

The Evolution Of The United Lutheran Church

The largest Lutheran group in the United States, of predominantly German origin, is the United Lutheran Church. It is an outcome of the spirit of unity that steadily gained ground among Lutherans in the later years of the nineteenth century. Perhaps the greatest factor promoting it was the celebration in 1883 of the four hundredth anniversary of Martin Luther's birth. It led to a general review of his life and teaching and a higher appreciation of the common Lutheran heritage. Many Lutherans for the first time attained a real understanding of the distinctive features of their faith as they observed the profound respect which Luther commanded among the leaders of other Protestant churches. Great multitudes gathered for the celebration, which aroused intense enthusiasm. Still another factor in unity was the Young People's Lutheran Association, which in 1893 changed its name to the Luther League. It spread throughout the general bodies and brought up the rising generation of church members to a sense of Lutheran oneness that took no account of synodical differences.[1]

These tendencies led straight to the organization of the United Lutheran Church. As early as 1909 the General Council invited the General Synod, the United Synod and other Lutheran groups in the United States to cooperate in celebrating the quadricentennial of the Reformation in 1917. At a meeting of the Joint Committee on April 18, 1917, several lay members presented a resolution requesting a general meeting of Lutherans to formulate plans for unification of the Lutheran Church in America. After much labor a constitution for the merged body was completed and was solemnly ratified by the General Synod in June 1917. The General Council adopted it in October and the United Synod of the South in November.

The formation of the United Lutheran Church has been described as the most complete denominational consolidation ever attempted up to that time by any Protestant group in this country. It was accomplished with a remarkable unanimity. At the time of the merger there were forty-five constituent synods with overlapping territories and duplication of effort. Once organized the United Lutheran Church enjoyed a startling growth from slightly over 1,000,000 baptized members in 1919 to more than 1,500,000 in 1935. In 1937 there were thirty-four constituent synods.

For its doctrinal basis the United Lutheran Church receives the canonical Scriptures as the inspired Word of God, the only infallible rule of faith and practice. It accepts the Unaltered Augsburg Confession as a correct standard of the faith and doctrine of the Lutheran Church. In spirit and structure it resembles the old United Synod of the South more than either of the other general bodies uniting to form it. The United Lutheran Church in America was the logical consummation of the events of half a century.[2]

1. Kretzmann, op. cit., pp. 315, 317-322, 325.
2. The Lutheran World Almanac and Encyclopedia, 1934-37, Section III, p. 48.

Introductory History

After the formation of the Norwegian Lutheran Church in 1917 and the United Lutheran Church in 1918, the next logical step was the organization of a larger group that would comprise both and other Lutheran bodies. The step was taken by the formation of the National Lutheran Council. The new organization was a direct outgrowth of the National Lutheran Commission for Soldiers' and Sailors' Welfare, founded in October 1917. The lesson of cooperation was not unlearned, and on September 6, 1918 the National Lutheran Council was formally organized in Chicago by representatives appointed by the presidents of the general bodies.[1]

The United Lutheran parishes in Connecticut are all affiliated with the United Lutheran Synod of New York, the headquarters of which are located at 39 East 35th St., New York City. Through its constituent synod, the New York Ministerium, the United Lutheran Church in Connecticut dates back to 1865 when Trinity Church in New Haven was organized. [See entry 68] This synod has a very elaborate organization of officers and elective boards and committees performing a wide variety of functions. It elects representatives to the boards of six educational institutions: Hartwick Academy, Hartwick College and Hartwick Seminary at Hartwick, N.Y.; Wagner Memorial College on Staten Island, N.Y.; Grace College; and the Philadelphia Seminary. There is one institution in Connecticut, the Lutheran Home for the Aged at Southbury. [See entry 90] The Synod of New York contains eight conferences: Central, Eastern, German, Long Island, New England, New Jersey, New York and Western. In the entire synod there are about 413 churches with nearly 250,000 baptized members, about 175,000 confirmed members, between 65,000 and 70,000 Sunday School pupils, and over 5,000 weekday scholars.

There are twenty-four congregations in Connecticut, of which all but two are members of the New England Conference. The exceptions are St. Paul's at East Port Chester and St. John's in New Britain. The former belongs to the New York Conference, the latter to the German Conference. There are two churches in Bridgeport, two (one with a chapel) in Hartford, two in New Britain, two in New Haven, and one each in Bristol, Collinsville, East Port Chester, Manchester, Meriden, Middletown, Naugatuck (Union City), Norwich, Rockville, Seymour, Shelton, Southington, Terryville, Torrington and Waterbury. [See entries 66-89] In 1939 these congregations had nearly 12,000 baptized members, 9,000 confirmed members and over 2,500 pupils in Sunday Schools. [See statistical table, p. 22]

There have been five other congregations affiliated with the United Lutheran Church which now are inactive or defunct. They are the Christus Church in New Hartford, the First Hungarian in Bridgeport, Emanuel in North Madison, St. Paul's in Stratford and the First English Lutheran in New Haven. The first four have disappeared entirely, the last united with the older Trinity Church in New Haven. [See entries 97, 99, 100, 109, 111] The defunct Church of the Reformation in Hartford belonged to the General Synod, but at its dissolution turned over its records and property to the Trinity Church in Hartford, affiliated with the United Lutheran

1. Wentz, op. cit., pp. 334-336.

Church. [See entry 92] These congregations became extinct either because they were too weak to support themselves or because of conflict over the language question between the younger and older members.

The Connecticut parishes are predominantly English speaking and generally represent the American born Lutherans of German ancestry, who desire English services and a frank adjustment of Lutheran traditions to American conditions. They are far more disposed to cooperate with the other Protestant denominations than are the parishes of the Missouri Synod. It is significant that only one congregation, St. John's in New Britain, belongs to the German Conference of the synod. At least three of the churches--the First of Bridgeport, St. Paul's in Hartford and Reformation in New Britain--were established for the expressed purpose of services in English. Unlike the churches of the Missouri Synod, the United Lutheran congregations do not generally favor the parochial school. The two churches in New Britain have small weekday schools for religious education, established as the result of a program adopted by the churches of that city in cooperation with the public schools. [See statistical table, p. 22] The parishes are generally strong enough to be self-supporting and to have their own resident pastors. The Trinity Church in Shelton is served by the pastor of Immanuel Church in Seymour. [See entries 78, 83] The considerable number of missions, notable in the Missouri Synod and Swedish parishes, is not in evidence. One congregation, St. Paul's in Hartford, has a chapel which is given a separate entry. [See entry 89]

The United Lutheran congregations in Connecticut have come into existence in various ways. The oldest ones generally derived their existence from work among German immigrants, by missionaries of the old churches in New York belonging to the New York Ministerium and the General Synod. Others were founded by groups which broke away from congregations of the Missouri Synod because of differences in policy, particularly with respect to secret societies. A few, established in the early years of the present century, owe their life to groups who demanded English services and preaching and organized "English Lutheran" churches. This forward-looking attitude has influenced all the United Lutheran parishes, and they have generally been flourishing. Although none has a baptized membership as large as the largest Missouri Synod congregation, it is significant that nearly half the churches have 500 or more souls.

UNITED LUTHERAN CHURCHES IN CONNECTICUT:1939

No.	Place	Name	Org.	Members Bap.	Conf.	S.S.
1	Bridgeport	First	1903	515	374	55
2	Bridgeport	St. Paul's	1893	566	491	125
3	Bristol	Zion	1900	374	263	67
4	Collinsville	St. Matthew's	1885	196	148	36
5#	Hartford	St. Paul's	1906	558	395	100
6	Hartford	Trinity	1894	673	480	124
7	Manchester	Concordia	1894	646	480	158
8	Meriden	Immanuel	1839	1000	817	231
9	Middletown	St. Paul's	1893	309	223	67
10	New Britain	Reformation	1906	300	239	59
11*	New Hartford	Christus	1900	32	29	--
12	New Haven	Emanuel	1891	415	306	79
13	New Haven	Trinity	1865	1000	800	253
14	Norwich	First	1866	398	313	125
15	Rockville	First	1866**	475	339	100
16	Seymour	Immanuel	1892	380	340	54
17	Shelton	Trinity	1900	105	90	15
18	Southington	First	1867	265	214	56
19	Terryville	St. Paul's	1892	377	306	68
20	Torrington	St. Paul's	1884	735	380	100
21	Union City	Immanuel	1901	296	222	55
22	Waterbury	First	1891	883	612	141
23***	East Port Chester	St. Paul's	1866	500	402	247
24****	New Britain	St. John's	1892	983	745	271
	Totals			11,981	9,008	2,586

In 1939 St. John's, New Britain, had two weekday schools with eight teachers and 121 scholars. The Church of the Reformation, New Britain, had one day school with three teachers and 25 scholars.

\# Includes chapel
* Inactive
** 1864 seems to be correct
*** New York Conference
**** German Conference

Swedish Lutherans

The first Swedish Lutherans arrived in America in 1638 and settled on the present site of Wilmington, Delaware. The first regularly settled Lutheran minister in America was the Rev. Reorus Torkillus, who conducted services in the blockhouse that had been erected at Wilmington.[1] In 1643 a new governor, Johann Printz, came to the colony at the head of a new expedition of immigrants. He brought detailed instructions to do missionary work among the Indians and to exercise favor toward the Reformed religion.[2] The first Lutheran church in America, erected in 1646, was located near the residence of Governor Printz, on Tinicum Island in the Delaware River, nine miles southwest of Philadelphia.[3]

The Swedes had been in Pennsylvania for more than a generation before William Penn arrived in 1682. They were forerunners of that ideal Lutheran settlement which Gustavus Adolphus, King of Sweden and hero of the Thirty Years' War, had planned before his death. The Swedes always lived peaceably with the Indians and translated Luther's Small Catechism into their language. This was the first work translated into an Indian dialect in the United States,[4] according to some authorities.

In 1655, when domestic troubles arose in Sweden, Governor Peter Stuyvesant of New Netherland descended in full force on New Sweden and hoisted the Dutch flag over the forts. The Swedish Crown lost its power forever in the New World. Although they were no longer a colony of Sweden, the settlers finally succeeded in gaining the ear of King Charles XI, who became deeply interested and in 1696-97 sent new ministers and books to the far away Swedes on the Delaware.[5] Soon the congregations became ashamed of their ruinous old buildings and began to erect new churches. Holy Trinity at Wilmington, now known as "Old Swedes Church," was dedicated on June 4, 1699.[6]

The year 1742 is memorable in the history of the Swedish as well as other Lutheran churches in America, for at that time the Rev. Henry Melchior Muhlenberg began his work in Pennsylvania. His relations with Swedish Lutherans were always most cordial. Charles Magnus Wrangel, the Provost of the Swedish churches from 1759 to 1768, was a man after his own heart, and with him he cultivated the closest friendship of his life.[7] Wrangel's arrival raised the patriarch's courage and inspired him to revive the German synod from its inactivity.[8] Wrangel is said never to have

1. Wentz, op. cit., pp. 34, 35.
2. Ibid., pp. 35, 36.
3. Ibid., p. 35.
4. Ibid., pp. 34, 35.
5. Ibid., pp. 36, 37.
6. Ibid., pp. 38, 39.
7. Jacobs, op. cit., p. 255. Wentz, op. cit., pp. 39, 40, 53, 54.
8. Ibid., pp. 63, 64.

missed a meeting of the Ministerium of Pennsylvania, and he helped Muhlenberg to train Americans for the ministry. His recall by the Swedish authorities in 1768 was so deeply resented that the Swedish congregations on the Delaware soon began to want native ministers and complete independence from Sweden.[1]

After the Revolutionary War the Swedish Archbishop of Upsala recalled the missionaries and several parishes on the Delaware became pastorless. The younger element was eager for services in English, and as no Swedish ministers could be had, the congregations made amendments to their constitutions so that they might call either Lutheran or Episcopal pastors. During the following generation the transition to the Episcopal Church was gradually completed as the Prayer Book was used and the Swedish tongue sank into silence.[2]

A revival of Lutheranism proceeded from the new Swedish immigration after 1840. It was due principally to the apostolic labors of the Rev. Lars Paul Esbjörn, whom Swedish Lutherans in America regard much as German Lutherans consider Muhlenberg. For he was the real founder of the Augustana Synod. He was ordained into the ministry of the Church of Sweden at a time when Swedish Lutheranism had almost died out in America. Even after immigration was resumed, the church at first gave little heed to the sons and daughters in America. Esbjörn did become interested in those destitute pilgrims in a foreign land, and in 1849 he left his native soil and went to America to begin a ministry at Andover, Illinois.[3]

The Swedish Methodists urged Esbjörn to affiliate with them, but he preferred to remain faithful to Lutheranism. He felt that he could not join a church that admitted slaveholders to membership.[4] When the Northern Illinois Synod was organized by Lutherans of various nationalities in 1851, he was present. Two years later the Scandinavians joined that synod in supporting the newly-established state university at Springfield, and in 1858 Esbjörn became the first Scandinavian professor. When the synod insisted upon binding him to the Unaltered Augsburg Confession, he became dissatisfied with conditions at Springfield, and in 1860 went to Chicago to set up a seminary in Immanuel Church. Nearly all the Scandinavian students left the school at Springfield. At a meeting of the Scandinavian Conference in the spring of 1860, Esbjörn's action was approved and it was resolved to organize a new synod. In June 1860 the Swedes and Norwegians withdrew and the Augustana Synod came into being at Jefferson Prairie, Wisconsin.[5]

The new synod started on a sound Lutheran foundation. Its first problem was to found and equip a seminary. In 1863 the school was moved from Chicago to Paxton, Illinois, and remained there until 1875 when it

1. Wentz, op. cit., pp. 39, 40.
2. Ibid., pp. 39, 40.
3. Ibid., pp. 238, 239.
4. Stephenson, op. cit., pp. 153, 154.
5. Wentz, op. cit., pp. 244, 245.

came to its final home in Rock Island. There it developed into a flourishing institution, with both college and academy departments.[1] In 1870 the Scandinavian Augustana Synod separated peacefully into the Swedish Augustana and Norwegian Augustana Synods. Several other schools were established to supplement the greater institutions at Rock Island: Gustavus Adolphus College at St. Peter, Minnesota, in 1862; Bethany College at Lindsborg, Kansas, in 1881; and Upsala College at East Orange, New Jersey, in 1893.[2]

The Augustana Synod was not without its inner conflicts, but its growth and activity were exhilarating to its members, and it succeeded in unifying the great Swedish constituency of the Lutheran Council in America. The Norwegians, however, were even more successful in gathering their countrymen into the Lutheran Church. The Norwegian Lutheran Synod, organized in 1853 with only twenty-eight congregations, grew rapidly during this period until it embraced a membership of more than 150,000. The largest body of Norwegian Lutherans was formed in 1890 when the strong Anti-Missouri Brotherhood, which had separated from the Norwegian Synod, united with the strong Norwegian-Danish Conference and the smaller Norwegian Augustana Synod, and organized the United Norwegian Church.[3]

The Augustana Synod differed widely in spirit and polity from the Church of Sweden. The fact undoubtedly was due to the effect of a democratic American environment upon the immigrant pastors and their congregations. Even more it derived from the so-called "Läsare" movement that swept over Sweden in the earlier part of the century.

The nineteenth century brought to Sweden a second religious reformation, led by men of simple faith and often of humble birth. The Reformation of the sixteenth century had been German; the younger one was Anglo-Saxon and, in the later stages, almost exclusively American. The crusaders against "dry rot of Lutheran orthodoxy" were sons of peasants and artisans, who drew their inspiration from the deep wells of Holy Scripture, from sermons, songs and tracts that breathed the practical religion of the American frontier. Between 1840 and 1845 this movement was one of the topics of the day in Sweden. In the popular mind its followers were all grouped under the name "Läsare," (Readers) which came to mean pietism and nonconformity. The pietists generally were strong Lutherans, but some paid slight attention to confessional shadings. Their popular name originated in their practice of meeting in homes to read the Bible and devotional books, whence came the term "Readers." Throughout the century anyone whose life radiated Christian excellence or who developed special points of view in religion was likely to be called a "Läsare."[4]

The earliest Swedish Lutheran pastors of the new immigration tended to reflect the pietist attitude and show dissatisfaction with the state Church of Sweden. They took care that the church they founded in the Mississippi Valley should bear as little resemblance as possible to the

1. Wentz, op. cit., pp. 245, 246.
2. Ibid., pp. 222, 223.
3. Ibid., pp. 223, 224.
4. Stephenson, op. cit., pp. 24-26.

ecclesiastical machine in their native land.[1] Hasselquist especially, during his forty years of leadership, exposed what he considered the fatal effect of a close alliance between church and state. He perceived no danger to Lutheran doctrine if the liturgy and certain forms were laid aside and his church worked cordially with other denominations. As theological professor and editor, he wielded an influence that stamped pietism and low-church form so securely upon the Augustana Synod that it came to occupy an unique place among American Lutheran synods.

The result was that the episcopal form of government was quietly abandoned in favor of synods divided into conferences and districts while the ritual was greatly simplified. Briefly, the Swedish Lutheran Church was remodeled to resemble in general outlines the American Protestant groups with which it lived.

These changes were promoted by Hasselquist and others who knew the inmost thoughts and aspirations of the Swedish immigrants. In the 'sixties and 'seventies the heaviest burdens of the Augustana Synod fell upon men of the new type, particularly Hasselquist himself and Erland Carlsson. If death had deprived the churches of their experience and apostolic zeal, the situation would have been really grave as the younger men were not their equals in education, training and experience.[2]

Hasselquist and Carlsson were energetic and deeply spiritual men. The former has been described as the most versatile and able leader in the history of Swedish Lutheranism in America, while the latter was a man of affairs and a business manager. Hasselquist was born in Sweden in 1816 and died in America in 1891. Carlsson also was a native of Sweden, born in 1822. He studied at the University of Lund, was ordained in 1849 and died in America in 1893.[3] For many years Hasselquist was editor of the official newspaper of the Augustana Synod. As president of Augustana Theological Seminary and College, and as theological professor from 1863 to 1891, he exercised an enormous influence upon the synod's development through his many students who looked upon him as a patriarch.[4]

The early leaders, particularly Hasselquist, sowed seeds that have grown to a giant harvest. While they strove to plant churches, they already dreamed and planned for a larger Lutheran Church anticipating the day when the Swedish language inevitably would give place to English. Hasselquist himself was convinced that the men and means to build the Church must be found more and more in America. His followers became aware of the peculiar problems confronting a church that depended for support upon a transplanted people, a population with shifting homes and changing outlook and culture.[5] Their vision has been fully justified by events, and above all by the swift and widespread growth of the Augustana Synod.

1. Stephenson, op. cit., p. 20.
2. Ibid., pp. 169-174.
3. Ibid., pp. 167, 168, 171, 315.
4. Wentz, op. cit., p. 223.
5. After Seventy-Five Years, 1860-1935, Seventy-Fifth Anniversary of the Augustana Synod, 1935, p. 95.

Under their capable leadership its bounds soon crossed the Mississippi River and kept enlarging until they met the Pacific Ocean. Swedish people settled in Iowa at an early date. Their most famous community, at Stanton, was founded in 1869 through the efforts of Bengt Magnus Halland, a Lutheran pastor at Burlington. The "Halland Settlement" became one of the most prosperous communities in America and was among the "hearts" of the great Iowa conference of the Augustana Synod, organized in 1868.

Missionary work in the Pacific Northwest began in 1879. Until 1880 there was only one Swedish Lutheran pastor in the vast region west of the Rockies, where Swedes were employed in lumbering and railway construction. After 1900 the immigrants became more settled as fruit farmers, contractors and business men. The Pacific Conference was organized at Tacoma in 1888 and for a time included California.

The synod also reached far eastward to New England, where a considerable number of Swedes settled in the 'sixties and 'seventies, some of them coming as contract laborers in the textile mills. By 1900 the principal settlements were at Lowell, Worcester, New Britain, New Haven, Hartford, Providence, Boston and Brockton.[1] The New England Swedes came mostly after 1880 and were of a type rather different from the earlier western settlers. Those who remained loyal to the Lutheran Church have been described as more Swedish and high church than their predecessors elsewhere, probably because they left the old country after the "Läsare" movement had run its course.[2] Their churches, numbering about eighty, constitute the New England Conference of the Augustana Synod, divided into the Boston, Providence, Worcester and Hartford Districts.

Very few Swedes located in Canada before 1880. When the Canadian Pacific Railway was being extended to Winnipeg, many Swedes from the United States were employed in the construction and a few remained. Most of Canada's Swedish population has come up from the Mississippi Valley and therefore has naturally felt itself to be a part of the Augustana Synod. The Canadian congregations were in the Minnesota Conference until 1913 when the Canada Conference was organized.[3]

More than half the strength of the synod is concentrated in the northern part of the Mississippi Valley. As early as 1890 the center of Swedish population in the United States lay about twenty miles south of Rock Island. Even though many of the immigrants slipped away from Lutheranism, the strength of the synod increased vastly and produced many new conferences. The older ones--Illinois (1853), Minnesota (1858) and Iowa (1868)--gradually attained a settled population and well-established congregations which was a great advantage in attracting newcomers and retaining the children. From these mother conferences, between 1870 and 1922, came not less than eight others: Kansas (1870), Nebraska (1886), Columbia and California (1893), Superior (1910), Red River (1912), Canada (1913) and Texas (1922).

1. Stephenson, op. cit., pp. 302-304, 306,
2. Ibid., pp. 306-309.
3. Ibid., pp. 302-304, 306.

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In the East the great New York Conference was born in 1870 and included all the parishes on the eastern seaboard. In 1912 it was divided by the creation of the present New England Conference with its four districts. New York, New Jersey, Pennsylvania and Ohio remained in the old New York Conference. By 1930 the communicant membership in all conferences of the Augustana Synod was somewhat over 230,000.[1]

This great expansion was not without some losses due to national differences and growing Americanization. In 1870 the Norwegian element in the Augustana Synod withdrew. Differences of opinion broke out concerning the advisability of incorporating the term "Scandinavian" into the synod's title. Some suggested it would imply that the synod wanted to discourage the use of English and retard Americanization. It was adopted after all, but with an understanding that it meant simply that all members were Scandinavians. It was finally dropped in 1894. Hasselquist and his friends threw all their immense influence on the side of preparing the way for a transition from Swedish to English. By 1890 the great leader was convinced that Swedish could not be preserved as a living language.[2]

In spite of the fact that the Lutheran Church benefitted from immigration more than any other except the Roman Catholic, it did not retain all the newcomers of Lutheran background. This was true of the Scandinavian branches as well as of the German synods, even in the states where the Nordic population was thickest, such as Minnesota, Illinois, Michigan, Wisconsin, the Dakotas, Iowa and Kansas. The American Lutheran groups were fairly overwhelmed by the flood, and great numbers therefore were lost, never joining any church.[3]

Failure to hold all the immigrants was due in a large measure to administrative confusion resulting from the diverse national traditions among Lutherans which produced fissures in the synods. National variances sometimes were sharpened by confessional differences between conservatives and liberals. Another serious breach occurred in 1862, as a result of the Civil War, when Lutherans in the seceding states withdrew and formed the United Synod of the South comprising more than 20,000 members. When the General Synod gathered in that year, only one delegate came from south of the Potomac River. The division was widened when the General Synod, meeting at Lancaster, showed a stern attitude toward the South secessionists. After the war the northern Lutherans made overtures to their separated brethren, but the southern churches decided to continue their own General Synod, organized in May 1863 and later called the United Synod of the South.[4]

1. Stephenson, op. cit., pp. 306-309.
2. Ibid., pp. 310, 311.
3. Sweet, op. cit., pp. 488, 489.
4. Wentz, op. cit., pp. 183-185.

This rupture affected the Swedish less than the German churches as there were so few Swedes south of the Potomac. More disturbing were the sometimes strained relations between conservatives and liberals, culminating in the withdrawal of the conservatives and the organization of a General Council, which soon became a larger body than the General Synod. Thirteen synods were represented at its first convention in Fort Wayne, Indiana, on November 20, 1867. Although the Augustana Synod was represented by a delegation, it did not formally ratify the constitution until 1870.[1] In 1930 the synod joined in the organization of the American Lutheran Conference.

In the meantime the Augustana Synod was having its own internal problems. One of the most pressing was the vexatious question of exchanging pulpits with ministers of other denominations. On this point the synod tended to become more and more conservative. The great Hasselquist himself was opposed to the practice and in favor of closed communion. The General Council meeting of 1875 adopted the so-called "Galesburg Rule," which prescribed Lutheran pulpits for Lutheran ministers and Lutheran altars for Lutheran communicants. This did not completely settle the trouble, as some congregations interpreted the rule in the light of a decision of 1872, which left each congregation room for discretionary action. After years of controversy it was finally decided in 1889 that exceptions were permissable.[2]

Other problems were created by the prohibition crusade and the question of membership in secret societies. Regarding the first, the German Lutherans were inclined toward liberality, while the Swedes leaned to strictness. The Augustana Synod took a stern attitude respecting membership in lodges and other secret societies placing members under discipline for joining them, but this policy was not favored by the General Council.[3] In this matter the synod sympathized with the Missourians among the German Lutherans. In recent times, however, the attitude of many members has encouraged a more lenient policy which may be ascribed to the Church's gradual assimilation to American ways.[4]

In 1935 the Augustana Synod celebrated at Rock Island the seventy-fifth anniversary of its organization, as well as the founding of Augustana College and Theological Seminary. It then appeared that the first fifty years had been devoted to the labor and hardship of founding the Church, while the last twenty-five had been a period of consolidation. The thoroughness of the pioneers appears in the immense growth of the synod and its educational institutions. The synod cooperates with other Lutheran groups to support Pacific Lutheran College in Parkland, Washington and the Lutheran college in Seguin, Texas. It has 12 children's homes, 18 homes for the aged, 10 hospitals, and 15 hospices and homes

1. Jacobs, op. cit., pp. 475, 476.
2. Stephenson, op. cit., pp. 314, 317, 318.
3. Jacobs, op. cit., pp. 477, 478.
4. O.C. Olsen, Early Days in Our Church, pp. 62, 63.

for seamen and immigrants. In 1936 there was a confirmed membership of nearly 253,000 and a baptized membership close to 341,000. There were 1217 congregations and 890 pastors.[1]

The Swedish Lutheran congregations in Connecticut, affiliated with the Augustana Synod, trace their origin as far back as about 1870, although there were some Swedish settlers even before that date. The first religious growth occurred in Portland, on the Connecticut River opposite Middletown, where Swedes began to appear between 1870 and 1872 to work in the famous brownstone quarries. Some of them had worked previously in the construction of the Connecticut Valley Railroad at Deep River. The congregations now flourishing in Middlesex County owe their birth largely to those events. Since the little Swedish communities could not support churches and resident ministers, the New York Conference sent out missionaries to preach for them.[2]

The movement to establish a parish in Portland began with a meeting on August 8, 1873, under the auspices of Pastor J.G. Princell of the Gustaf Adolf Church in New York. Fourteen persons formed the Swedish Evangelical Lutheran Mission Society of Portland, Connecticut. The church was definitely organized on June 6, 1874, at a meeting of the Mission Society with student A.P. Monten as chairman. It adopted the name Swedish Evangelical Lutheran Zions Congregation of Portland, Connecticut, and the constitution of the Augustana Synod. Student Monten supplied as pastor until a regular minister could be obtained, and the church joined the Augustana Synod and the New York Conference, from which it received financial assistance.[3]

The erection of a church building in Portland was first proposed at a meeting on August 22, 1875, and a subscription was immediately begun. Pastor Monten soon resigned to teach in Gustavus Adolphus College at St. Peter, Minnesota, and in 1877 was succeeded by the Rev. T.O. Linell. The parish was placed on a sound financial base by adopting the system of annual dues. At the annual meeting in January 1879, it was decided to build a church in the Swedish gothic style at a cost of not more than $2000. Each man was assessed $10 for the expense and a committee was appointed to take up a collection among the old Americans in town. Work was begun in April and was nearly completed when a heart-breaking disaster occurred: on the night of June 1 the building was reduced to ashes. It was at once rebuilt on the same foundation and was completed on October 19, 1879.[4] This was the first church building of the Swedish Lutherans ever erected in Connecticut.

1. After Seventy-Five Years, 1860-1935, pp. 5, 9. The Lutheran World Almanac and Encyclopedia, 1934-37, Section III, pp. 50, 51, C.
2. Hildur Claudelin, The Beginning of the Swedish Lutheran Church in Connecticut, MS, pp. 1-4.
3. Ibid., pp. 1-4, 12, 13, 18-21. Protocol-Bok För Svenska Evangelisk Lutherska Zionförsamligen I Portland, Connecticut, MS, p. 26.
4. Claudelin, op. cit., pp. 12, 13, 18-23, 27, 29, 32-34, 36, 37, 43, 44.

Within the next few years the parish increased so rapidly that in 1883 it became necessary to enlarge the building. Growth continued until the decade of the 'nineties, when work in the brownstone pits began to decline and many Swedish people left Portland to seek employment elsewhere. The congregation therefore decreased considerably, but it still has a membership of over 300 and may even start to grow again. Old Zion is the mother church of the Swedish Lutherans in Connecticut, and several other parishes have sprung directly from it.[1] [See entry 25]

One of these is Bethesda Church in Forestville, established in 1880. It always has been a small parish and now shares a pastor with the Lebanon Church in nearby Bristol, which was founded in 1887. The First Church in New Britain (formerly called Maria Church) and the Emanuel parish in Manchester was both organized in 1881. New Britain is the largest Swedish congregation in the state, with over 1,600 members, and Manchester is considered to be one of the most active. Emanuel Church in Hartford was finally established in 1889 after several efforts to arouse interest, and is now the closest rival of New Britain in size, with over 1,200 members. Between 1883 and 1920 congregations were organized and attained permanency in New Haven, Naugatuck, Bridgeport, Branford, Meriden, Middletown, Stamford, Ansonia, Waterbury, Washington Depot, Deep River, Thomaston, Centerbrook, Torrington, East Hampton, Cromwell, Georgetown, Danbury, East Norwalk, and West Haven. These twenty-six congregations belong to the Hartford District, New England Conference of the Augustana Synod.[2]

There are three other active Swedish Lutheran parishes in the state. Ebenezer Church of Willimantic, established in 1889, and Salem Church at Norwich, founded in 1892, both belong to the Providence District of the New England Conference. One of the oldest and strongest congregations is Emanuel at North Grosvenor Dale, which is a member of the Worcester District.[3]

Of the twenty-nine Swedish Lutheran congregations in the state, twenty-six are in the Hartford District, two in the Providence District and one in the Worcester District of the New England Conference. There is one other district, with no Connecticut churches; it is called the Boston District. The conference and its districts cooperate with the New York Conference is sustaining Upsala College at East Orange, New Jersey. The New England Conference also supports the Lutheran Children's Home at Avon, Mass.; the Swedish Lutheran Old People's Home at Worcester; and the Lutheran Seaman's Home at Boston. This conference has a Board of Missions, a Woman's Missionary Society and a Lutheran Brotherhood; also a Luther League of the young people, and an Augustana Aid Association. The churches send their pastors and lay delegates to district and conference meetings, and the New England Conference is represented at the general meetings of the Augustana Synod. Every church is expected to contribute regularly to all causes in which the conference and the synod are engaged.

1. Claudelin, op. cit., pp. 34, 36, 37, 43, 44. Protocol-Bok, p. 26.
2. Claudelin, op. cit., pp. 12, 13, 44, 45.
3. Ibid., pp. 12, 13, 44, 45.

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The Swedish Lutheran congregations in Connecticut generally are flourishing, even though some are still small and have no resident pastors. One church, the Messiah in East Norwalk, has recently been closed as the membership was too small to support it and had become practically inactive. Swedish Lutheran organized congregations formerly existed at Collinsville, Stony Creek in Branford, Higganum in the town of Haddam, Haddam Neck, Bridgeport East End and Wallingford. There were also small missions in Plainfield and Baltic, and a Sunday School mission in East Hartford. [See entries 94-96, 104-107, 110, 114, 115] They never had resident pastors, and only Stony Creek and Bridgeport East End apparently had church buildings. Their dissolution was due to a decline of Swedish population because of local industrial changes, intermarriage and other social factors.

On the whole the growth of Swedish Lutheranism in Connecticut has been inspiring to its faithful people. Since the 1920's the rate of increase has decreased considerably, due to the falling-off of immigration and the tendency toward smaller families in the American-born generations. The congregations are becoming more and more American. At first the services and preaching were all in Swedish, but as the American born have requested English, the Swedish tongue has been steadily losing ground. Some parishes have now abandoned it altogether, while others have confined it to a few services for the older people who still cherish it. It is generally believed that within another generation there will be little evidence that the Swedish Lutheran churches were planted by immigrants.[1]

1. Claudelin, op. cit., pp. 12, 13, 44, 45.

SWEDISH LUTHERAN CHURCHES IN CONNECTICUT:1939

No.	Place	Name	Dis.#	Org.	Members	Children
1	Portland	Zion	H	1874	432	101
2	Forestville	Bethesda	H	1880	175	64
3	Manchester	Emanuel	H	1881	776	159
4	New Britain	First	H	1881	1640	567
5	North Grosvenor Dale	Emanuel	W	1882	185	20
6	New Haven	Bethesda	H	1883	769	240
7	Naugatuck	Salem	H	1887	496	81
8	Bridgeport	Salem	H	1887	447	60
9	Bristol	Lebanon	H	1887	230	64
10	Branford	Tabor	H	1888	347	109
11##	Hartford	Emanuel	H	1889	1206	660
12	Willimantic	Ebenezer	P	1889	95	16
13	Meriden	Augustana	H	1890	261	48
14	Middletown	Tabor	H	1891	384	97
15	Stamford	St. John's	H	1891*	309	102
16	Ansonia	St. Paul's	H	1891	134	29
17	Waterbury	Zion	H	1891	251	43
18	Norwich	Salem	P	1892	106	26
19	Washington	Trinity	H	1892	78	12
20	Deep River	Bethel	H	1892	45	
21	Thomaston	Bethlehem	H	1893	49	4
22	Centerbrook	Trinity	H	1898	22	
23	Torrington	Bethany	H	1899	29	3
24	East Hampton	Bethlehem	H	1900	132	37
25	Cromwell	Bethany	H	1908	113	23
26	Georgetown	Bethlehem	H	1908	121	50
27	Danbury	Swedish Lutheran	H	1908	19	
28**	East Norwalk	Messiah	H	1909	11	7
29	West Haven	First	H	1920	223	114
	Totals				9085	2736

\# Districts indicated thus: Hartford (H), Providence (P), Worcester (W).

\## Including the West Hartford Chapel.

* The date 1889 is given by local histories and is used in the inventory.

** Now inactive, closed 1939.

Introductory History

Danish Lutherans

Many Danish immigrants were entering the United States as long as eighty or ninety years ago, but at that time were outnumbered by newcomers from Norway. The latter apparently were of a more religious nature, as they formed congregations and established theological seminaries long before the Danes did so. Danish ministers belonging to the Norwegian Conference helped to organize congregations in some of the early Danish settlements. The pioneer Danish missionary was the Rev. Claus L. Clausen, who came from Denmark to Wisconsin in 1843. In the early 'fifties he founded a Norwegian colony in Iowa, which he named St. Ansgar, and many Danes there became members of his church.[1]

Clausen soon found that in the long run Danes and Norwegians did not cooperate well in religious affairs. Even he was often regarded with suspicion by Norwegians, and for that reason he encouraged the Danes to form their own congregations. He visited Denmark in 1867, and partly through his influence in 1869 an organization was formed at Odense, known as "The Committee for Preaching the Gospel Among Danes in America." This committee and its successors performed valuable work for the Danish Lutheran Church in the United States, first by sending ministers from Denmark and later by financial assistance.[2]

The committee sent forth its first missionaries in 1871, and on June 13 they arrived in New York: the Rev. A.C.L. Grove Rasmussen, and two laymen, Andreas S. Nielsen and Rasmus Andersen. Neilsen continued his journey to Cedar Falls, Iowa, and there was ordained by the Rev. Claus Clausen. Later he became the first "bishop" of the Danish Lutheran Church in America, although he did not want the title and opposed efforts to establish such an office. In April 1871 the Rev. N. Thomsen came from missionary work in India and took charge of a Danish congregation in Indianapolis. In the same year Adam Dan, formerly a missionary among the Negroes in Africa, accepted a call from the Danish congregation in Racine, Wisconsin.[3]

This missionary effort sprang from the first considerable emigration from Denmark to the United States. It began about 1864, at the close of a war with Prussia, which deprived Denmark of the provinces of Schleswig and Holstein. Within a few years the mother church in Denmark became aware of the needs of her children in America, and the resulting action brought about the first effort to organize the scattered Danish congregations into one body.

Three of the early ministers sent from Denmark--Thomsen, Dan and Nielsen--met for the first time at the ordination of R. Andersen in Waupaca, Wisconsin, on June 26, 1872. They probably discussed missionary

1. Olsen, op. cit., pp. 7-11.
2. Ibid., pp. 14-20.
3. Ibid., pp. 7-11, 14-20, 26-28.

work and the need of cooperation for on September 9th Dan, Thomsen and Andersen met at Neenah, Wisconsin. With three laymen of Neenah and A.G. Paulsen of Racine, they formed a society named "Kirkelig Missionsforening," which on June 27, 1874 was changed to "Den Danske Evangelisk Lutherske Kirke i Amerika"--The Danish Evangelical Lutheran Church in America. This is the present corporate name of the synod which they founded.[1]

The committee in Denmark continued to send missionaries. Some of them were not graduates from the University of Copenhagen and therefore were ordained in America, but others were university graduates ordained in the old country. With their assistance the synod grew and by the spring of 1878 consisted of 68 congregations with 1,934 paying members and 17 ministers.[2] Events soon brought additional strength to the Danish Lutheran organization.

Many of the early Danish immigrants had maintained church affiliation with their Norwegian Lutheran brethren, with the result that about 1870 the Norwegian-Danish Conference was organized. The conference aimed to include both Norwegian and Danish congregations. It had a school for educating ministers, at Marshall in Wisconsin and later at Minneapolis, which accepted Danish students. As the number of churches increased, difference of language caused some difficulty and finally brought on a crisis in the conference. In 1883 the Danish churches withdrew to organize the Danish Evangelical Lutheran Church Association.[3]

The Danish ministers decided to have a synod of their own. After several conferences with representatives of Danish congregations in the Norwegian Conference, in 1884 they resolved to leave. The seceders held a meeting at Argo, Nebraska, September 11-14, 1884, and formed their synod under the name of the Danish Evangelical Lutheran Church Society in America. The new synod then consisted of only nine ministers and nine congregations. It developed until in 1896 it comprised about sixty local congregations and forty-four ministers.[4]

The result was the eventual development into a still larger organization, which still exists as the United Danish Evangelical Lutheran Church in America, a body distinct from the Danish Evangelical Lutheran Church in America, started in 1874. Conferences were held with churches which had withdrawn from the latter group and organized a separate synod. In 1896 this group combined with the seceders from the Norwegian Conference to form the United Danish Evangelical Lutheran Church in America. At the time of organization it consisted of 68 pastors, 120 congregations and 38 mission stations.[5] It now bears the old name United Danish Evangelical Lutheran Church in America.

1. Bureau of the Census, Religious Bodies: 1926. Vol. II, Separate Denominations, pp. 794, 795. Olsen, op. cit., pp. 14-20.
2. Bur. of Cens., II, 818, 819.
3. Olsen, op. cit., pp. 26-28. Bur. of Cens., II, 818, 819.
4. Olsen, op. cit., pp. 26-28.
5. Bur. of Cens., II, 818, 819.

Introductory History

The culture, religious life and educational institutions of the Danish Lutherans in America are heavily indebted to the influence of Frederick Lange Grundtvig. He was a son of the Danish poet and author, Bishop Grundtvig of Copenhagen, originator of the Grundtvigian educational movement which produced the folk schools of Denmark. The son left Denmark in 1881 and settled in the forests of Wisconsin. In 1883 he was ordained as pastor of the Danish congregation at Clinton, Iowa, where he served until 1900. As an author, organizer, missionary and inspirer of young leaders, his services to the Danish Lutheran churches of the country were immeasurable.[1]

Under the inspiration of Grundtvig and other men of similar stamp, the Danish Lutheran churches built up their own schools. The educational interests of the United Danish Evangelical Lutheran Church in America are represented by a college and a seminary at Blair, Nebraska. The synod from time to time has had more than 100 parochial schools, some of them conducted on Saturday during nine months of the year. It has maintained two orphanges and encouraged some 70 societies for young people.[2]

The Danish Evangelical Lutheran Church in America formerly conducted a separate theological seminary, which was closed in 1892. In its place the members of the synod wanted a school not only for the education of ministers but also for the higher education of all their church's youth. This ideal was realized in 1893 when a Danish banker, D.H. Kooker of Des Moines, gave the site for a college in Grand View, a suburb of that city. The synod formally accepted the offer in convention at Racine in 1893, and opened Grand View College. In 1896 the convention requested the missionary committee in Denmark to send over a president for the "university." The man they selected was the Rev. R.R. Vestergaard, who arrived in 1897 and gave the college its name. During the following years the school flourished, sometimes having between 125 and 150 scholars, largely of Danish birth.[3]

Since about 1918 the Danish Lutheran churches in America have been passing through a rather difficult period of transition. The question of language has been one of the greatest problems due to the difference between the Danish-born members and their American children. English has forged ahead steadily at the expense of Danish, and at the present time only a few of the young people can follow a Danish sermon or service. Many churches therefore are practically Anglicized. The same transition, wisely encouraged by the leaders, has appeared also in the schools.[4]

Danish Lutherans entered Connecticut previous to 1870 and at first worshipped either with other groups of Lutherans or in homes by themselves. The first organized congregation was St. Peter's in East Port Chester, founded in 1870. Since that time three other active churches

1. Olsen, op. cit., pp. 59, 60, 64, 65.
2. Bur. of Cens., II, 818, 819.
3. Olsen, op. cit., pp. 44, 45, 49, 50, 53, 55, 56.
4. Ibid., pp. 53, 55, 56, 59, 60, 64, 65.

have been established: Our Saviour's in Hartford (1883), Our Saviour's in Bridgeport (1893) and Bethany in Bridgeport (1930). The latter is a secession from the original Bridgeport congregation, and is not yet officially recognized by the synod although the pastor is a member. The United Danish Evangelical Lutheran Church in America is not represented in the state as the parishes are connected with the Danish Evangelical Lutheran Church in America, organized in 1874. [See entries 54-57]

A Danish Lutheran congregation formerly existed in New Haven. It was called Trinity Church and was even incorporated, but it never had its own building or a settled pastor. In 1918 it became extinct from lack of sufficient support, and the few remaining members apparently scattered to other churches. [See entry 98]

The Danish Evangelical Lutheran Church in America is divided into nine districts, and the congregations in Connecticut belong to District One, which includes churches in New York, New Jersey, Connecticut and Maine. Each district has a president, holds district meetings and sends delegates to the general meetings of the synod. In 1939 the whole synod had 89 churches, 63 regular pastors, about 17,000 baptized and 12,000 communicant members, and about 3,000 pupils in Sunday schools. The synod and its districts sustain Grand View College and Seminary and an Old People's Home at Grand View, Iowa, also a Seaman's Mission in New York City and two orphans' homes; and they cooperate with the National Lutheran Council. All the member churches are expected to contribute constantly to the missionary and educational work of the synod, which is managed by the usual boards and committees.

Of the four congregations in Connecticut, only those in Hartford and Bridgeport are strong enough to support resident pastors. The others are served by supply pastors and have very small memberships. The Bridgeport and Hartford churches have small Sunday schools, but the oldest congregation, in East Port Chester, has none, and there are no weekday parochial schools. No statistics are available for the Bethany Church in Bridgeport. The Connecticut parishes have been conservative with respect to introducing English in the services and sermons, but it is steadily gaining ground and the Sunday schools are entirely English,

DANISH LUTHERAN CHURCHES IN CONNECTICUT:1939

No.	Place	Name	Members			
			Org.	Bap.	Conf.	S.S.
1	East Port Chester	St. Peter's	1870	75	50	--
2	Hartford	Our Saviour's	1883	325	131	38
3	Bridgeport	Our Saviour's	1893	260	195	66
4*	Bridgeport	Bethany	1930	?	?	?

* No statistics available, not formally recognized.

Introductory History

Finnish Lutherans

Finnish emigration to America began about the middle of the nineteenth century. The first arrivals were fishermen from northern Norway who settled in the northern part of Michigan. The first Finnish Lutheran church in the United States was organized in 1867 at Calumet, Michigan, and for many years it was served by a Norwegian pastor.[1]

The first ordained Finnish minister of the Gospel came to that section, known as the "copper country," in 1876, and took charge of the Finnish Lutherans in Calumet, Hancock and Allouez, Michigan. Soon communities of Finns were formed in other states, including Minnesota, the Dakotas and Oregon.

No steps toward a general organization were taken until December 1889. At that time four Finnish Lutheran ministers, present at a meeting in Hancock, Michigan, were much impressed with the need of an organized church among their countrymen in America. The outcome was the establishment of the Finnish Evangelical Lutheran Church of America, also called the Suomi Synod. At its first convention, held at Calumet, Michigan in March 1890, nine congregations were represented and adopted a constitution.[2]

In doctrine the Suomi Synod accepts the three principal historic creeds--the Apostles', Nicene and Athanasian--also the Unaltered Augsburg Confession and the other symbolical books of the Evangelical Lutheran Church. It maintains that the Holy Word of God is the only standard for doctrine of the church.

The synod's home mission work consists of supporting missionary pastors to care for churches too small to support their own ministers. In home missions the Suomi Synod cooperates with the United Lutheran Church in America. It has no foreign mission field of its own, but works with the Foreign Mission Society of Finland, regularly supporting one foreign missionary and aiding the work in other fields.[3]

The educational department includes the Suomi College and Theological Seminary at Hancock, Michigan, established in 1896 and generally attended by about 150 students. On September 6-8, 1936 this institution celebrated its fortieth anniversary. Many of the local congregations have conducted summer schools, with a large general enrollment. The synod owns two publishing houses at Hancock, Michigan and Astoria, Oregon.[4]

1. Bur. of Cens., II, 805-807.
2. Ibid.
3. Ibid.
4. Ibid. The Lutheran World Almanac and Encyclopedia, 1934-37, Section III, pp. 55, 56, K.

The Finnish population of Connecticut is largely concentrated in certain towns of New London and Windham Counties, near the Rhode Island line, including Brooklyn, Canterbury, Killingly and Voluntown. The people are mostly farmers and are widely dispersed over the countryside, so that the organization of separate Finnish congregations has been slow and difficult. There is but one Finnish Lutheran church in the state, an unincorporated mission in the town of Brooklyn, organized in 1931. It has no church building of its own, and is served by the pastor of a Finnish Lutheran church in Worcester, Mass. [See entry 58] The Finnish Lutherans in Connecticut belong to the Eastern Conference of the Suomi Synod. In some communities the Finns attend church with the Swedish Lutherans, as at Branford and Georgetown, where the congregations were organized as "Swedish-Finnish." [See entries 34, 50]

Slovak Lutherans

Slovak Lutherans began to emigrate to the United States about sixty years ago. Within a short time congregations were organized, among the first being those at Streator, Ill., Freeland, Pa., and Minneapolis, Minn. At first the pioneer churches were neglected because of the lack of regular pastors and teachers. To some degree it was the fault of the mother church, the General Evangelical Church of Hungary of the Augsburg Confession, which overlooked the spiritual welfare of its distant children in America.[1]

The first steps to organize the Slovak Evangelical Lutheran Synod were taken in 1894. After several meetings at different places in Pennsylvania, a mutual understanding was reached and the synod finally was organized at Connellsville, Pennsylvania, on September 2, 1902. At that time it comprised all the active Slovak Lutheran pastors and churches. At the celebration of its thirty-fifth anniversary in 1937, it had 43 pastors, 65 congregations, about 16,000 baptized members and nearly 11,000 communicants. The synod is a constituent member of the Evangelical Lutheran Synodical Conference of North America, which it joined in 1908. The pastors and teachers are educated in the colleges and seminaries of the Missouri Synod.[2]

There are seven Slovak Lutheran congregations in Connecticut, located at Bridgeport (1901), Danbury (1901), East Port Chester (1902), South Norwalk, Stamford (1907), Torrington (1910) and Stafford Springs (1914). Many of the original members of these churches and missions were immigrants into Connecticut from Pennsylvania and New Jersey. Most of the congregations are small and those at South Norwalk, Stamford and Torrington are only missions served from other churches with resident pastors.

Although it has been considered best, for the purposes of this inventory, to group all the Slovak Lutheran churches in one section, they

1. Bur. of Cens., II, 750, 751.
2. The Lutheran World Almanac and Encyclopedia, 1934-37, Section III, pp. 59, 60, p.

do not all have the same synodical affiliation. Only three of them are definitely connected with the Slovak Evangelical Lutheran Synod. They are St. Paul's at East Port Chester, Holy Trinity in Stamford and the mission at South Norwalk, which are served by one pastor, the Rev. Daniel Bella. [See entries 61-63] Holy Trinity Church in Bridgeport and Holy Trinity in Torrington are non-synodical and are under the care of the Rev. Julius Bella of Bridgeport. Holy Trinity Church in Stafford Springs also is non-synodical and has its own resident minister. [See entries 59, 64, 65] St. Paul's at Danbury is being served by a pastor affiliated with the United Lutheran Church through an organization called the Slovak Zion Synod. [See entry 60] The three congregations belonging to the Slovak Evangelical Lutheran Synod are included in its Eastern Conference, and are also listed as being in affiliation with Synodical Conference and the Missouri Synod.

SLOVAK EVANGELICAL LUTHERAN SYNOD:CONNECTICUT:1939

No.	Place	Name	Org.	Bap.	Conf.
1	East Port Chester	St. Paul's	1902	630	382
2	Stamford	Holy Trinity	1907	65	30
3	South Norwalk	Mission Station	----	20	10

Legal Organization

All Lutheran churches, of whatever national group, synod or council, are subject to the general laws of the state respecting ecclesiastical societies and church corporations. The fundamentally important ones among these laws are:

(1) The act of 1784, with its revisions and amendments, for forming, ordering and regulating ecclesiastical societies. Pub. Acts, Rev. of 1784, pp. 235-237.

(2) An act of 1791, securing equal rights and privileges to Christians of every denomination in the state. It granted to societies, outside the Congregational order, full power to support ministers, build meetinghouses, hold business meetings, etc. Pub. Acts, Rev. of 1796, pp. 360, 361.

(3) A provision in the revised statutes of 1821, allowing Christians not belonging to any society to form one as they might think proper. Pub. Acts, Rev. of 1821, pp. 430-436.

(4) A law passed in 1866, regulating acquisition and termination of membership, the duty of clerks and special meetings. Pub. Acts, 1866-71, pp. 37, 38.

(5) An act of 1889, providing for the incorporation of Christian churches, permitting them to become corporations on filing certificates

of organization with the secretary of state. This law gave such corporations all the rights and duties of ecclesiastical societies and allowed societies to transfer their property to the incorporated churches. Pub. Acts, 1889, p. 30.

(6) Another law, in 1893, added a provision for dissolution of ecclesiastical societies, and permitted church corporations to hold estate in trust, with special provision for unvested gifts. Pub. Acts, 1893, pp. 223, 224.

(7) In 1893 religious societies were permitted to make by-laws, and the acquisition of membership therein was regulated. Pub. Acts, 1893, p. 223.

(8) A law passed in 1897 required articles of association of religious societies to be filed with the secretary of state and the town clerk. Pub. Acts, 1897, p. 833.

(9) An act of 1905, providing for disposition of the property of religious societies and preventing its appropriation for private uses. Pub. Acts, 1905, pp. 347, 348.

(10) Acts of 1911 and 1927, exempting from taxation the property of churches and ecclesiastical societies, including parsonages, while used for religious purposes. Pub. Acts, 1911, pp. 1458-1460; 1927, pp. 4429-4435.

(11) A law of 1927, authorizing churches and ecclesiastical societies to hold and use funds. Pub. Acts, 1927, p. 4170.

(12) An act passed in 1935, permitting ecclesiastical societies to procure and hold lands for burial grounds. Pub. Acts, 1931, 1933, 1935, p. 526.

These laws form the legal background of the organized Lutheran congregations in Connecticut. A few mission chapels are unorganized and consequently unincorporated. Nearly all the congregations, however, have been formally incorporated, either by filing certificates of organization under the general law, or in a few cases by a special act of incorporation. Some of the Lutheran churches, originally organized as ecclesiastical societies, have dissolved the societies and by certificate transferred the property from the old societies to the church corporations. A few churches have considerable endowment funds and some own their own cemeteries, in accordance with the provisions of the laws.

There has been very little legislation specifically referring to Lutheran church organization. It has been found better merely to apply provisions originally passed for other denominations--the Methodist Episcopal, for example--or to leave the definition of their legal position to the courts, interpreting the general laws of the state in the light of Lutheran church polity. When Lutheran churches began to appear after 1860, they were organized under the general laws of the state regulating ecclesiastical societies and their transactions, and the rules of their different synods. Since their polity was congregational and synodical rather than episcopal, they were rather easily adjusted to the traditional congregationalism of the state. Each church therefore had an ecclesiastical organization with voting members and with control over the property.

The first general legislation for the special benefit of Lutheran congregations was caused by the founding of the first Swedish Lutheran

church at Portland in 1874. [See entry 25] By special request of that congregation, in 1879 the law relating to ecclesiastical societies was amended to facilitate the organization of Swedish Evangelical Lutheran churches. The amendment validated all past and future conveyances of property to their trustees and their successors in office, according to the usages, rules and discipline of the denomination. Such trustees should be elected by ballot as provided by the congregational rules and regulations. They were made responsible to the congregation and were empowered to dispose of its real estate only by consent of its members. Congregations were authorized to commit the care of all their property to the trustees. Excepting as already provided, the sections of the law relating to Methodist Episcopal and American Union churches were extended to Swedish Evangelical Lutheran churches.[1]

Those sections, according to the revised statutes of 1875, provided in detail for the election, number, tenure and organization of trustees. Provision was made for from three to nine trustees, elected by ballot by the male members of the church of legal age, after due notice. At their first meeting they should elect their president, treasurer and clerk, and they were empowered to call special meetings, make by-laws and keep records. The trustees were made a corporation in trust to receive, hold and dispose of property for the church's benefit, according to the denominational discipline and usages.[2]

In 1882 a further amendment permitted women to vote for trustees and provided for a treasurer's financial statement of the corporation at each annual meeting of the members.[3]

In 1899 the general assembly passed an act regulating the trustees of Swedish Evangelical Lutheran congregations. It was intended to supersede previous laws and was embodied in the revisions of the general statutes in 1902, 1918 and 1930. It provided for election of trustees, on notice duly given, by electors and at times prescribed by congregational rules and regulations. They were made responsible to their congregations for their management and disposal of real estate and other property intrusted to their care by members.[4]

German and other Lutheran churches have been subject to the general laws of the state relating to the powers of ecclesiastical societies and incorporated churches. The legal standing of German Evangelical Lutheran congregations was clearly defined, with respect to the laws of the state, by the decision in a celebrated lawsuit of 1905: Otto Duessel et al. vs. Ludwig Proch et al.[5] The decision was handed down by the Supreme Court of Errors of the State of Connecticut.

1. Pub. Acts, 1879, pp. 369, 370.
2. Pub. Acts, 1854, p. 20; 1865, pp. 7, 8. Rev. of 1875, pp. 298, 299.
3. Pub. Acts, 1882, p. 197. Gen. Stat., Rev. of 1887, pp. 454, 455.
4. Pub. Acts, 1899, p. 1018; Gen. Stat., Rev. of 1902, pp. 982, 984; Rev. of 1918, pp. 1052, 1054; Rev. of 1930, pp. 1166, 1167.
5. 78 Conn. 343.

The case arose because of a Schism in the German Lutheran congregation at Terryville in the town of Plymouth. It resulted in the organization of two churches now existing: St. Paul's of the United Lutheran Church, and Holy Trinity Church affiliated with the Missouri Synod. [See entries 14, 77] The seceding minority claimed control of the property and a bitter contest ensued.

The court decided that churches of the German Evangelical Lutheran order are congregational in polity. Each one is therefore entitled by majority vote to affiliate with any national synod or council of the denomination and to change its affiliation whenever it wishes. A local congregation, never connected with any council or synod, has the right to call a pastor belonging to a different one from that to which the preceding pastor belonged. Where no purpose to devote the building to the use of any particular council or synod was expressed in the deed, or in raising the money, (as was the case in Terryville) the only trust attaching to the property is for the benefit of the local church. A change of affiliation from one council or synod to another, or the dismissal of the pastor by a majority vote of the congregation, is not a breach of the trust. Any action taken by the church need not be assented to by every member, but needs only to be taken at a meeting duly warned and open to all the members.

MISSOURI SYNOD

1. ST. JOHN'S FIRST EVANGELICAL LUTHERAN CHURCH, UNALTERED AUGSBURG CONFESSION, 1865--, Liberty and Norwood Sts., Meriden, New Haven County.

Organized on December 3, 1865, as the "Deutsche Evangelische Lutherische Gemeinde," (German Evangelical Lutheran Congregation). The church was incorporated by a special law, approved February 25, 1887, as the "German Evangelical Lutheran Saint John's Congregation, Unaltered Augsburg Confession." [Sp.L., Vol. 10, pp. 420-421] By a special act, approved May 21, 1919, the former charter was amended and the name was changed to "St. John's First Evangelical Lutheran Church, Unaltered Augsburg Confession." [Sp.L., Vol. 18, p. 230]

This is the mother church of the Lutheran churches in Meriden, and the oldest congregation of the Missouri Synod in Connecticut. A preliminary meeting for organization took place in the court room of the Town Hall, on November 26, 1865. German Lutheran families had settled in Meriden as early as the 1840's, but we are informed that they bothered little about church or school. They evidently were satisfied with the intermittent services of traveling preachers and did not think seriously of settling a pastor among them. They were aroused to action when St. Andrew's Episcopal Church, wishing to sell its property on South Broad St., suggested that the German Lutherans should buy it and even wrote to the Pennsylvania Synod asking that a minister be sent to establish a congregation.

That happened in 1865. Early in November of that year Pastor Ebert came up from Newark, New Jersey, and frankly laid the matter of organizing a church before representatives of the German community. It was finally resolved to call a general meeting of the Germans in Meriden, which took place on Sunday, November 26th. Diversity of opinion at once appeared, some wanting a free congregation, others merely a German school. When the question of founding an Evangelical Lutheran church was plainly put, twenty-eight men subscribed their names, and the formal organization took place at a larger meeting on December 3rd in the chapel of St. Andrew's Episcopal Church.

Plans were immediately made to secure a pastor, and the Rev. G. Guericke was called. He preached the first sermon on Christmas Day, December 25, 1865, and on December 31 was chosen as the first settled pastor. He resigned, however, in 1866 and returned to Germany. His successors in the pastorate have been: the Rev. Messrs. G.A. Schmidt from Utica, N.Y., 1866-69; C.A. Graeber from Rockville, Conn., 1869-86; A. Krafft of Otto, Ohio, 1886-90; William Koepchen of New Haven, Conn., 1890-1900; S.F. Glaser, 1900.

The earliest services were held in the court room of the Town Hall and in the chapel of the old St. Andrew's Episcopal Church building on South Broad St. Later the chapel of the Congregational church was used. On August 12, 1866 the congregation decided to build a church 50' long, 35' broad and 20' high, and on September 23 to call themselves the "Evangelical Lutheran St. John's Congregation." The cornerstone was laid on October 19, 1866. The first church edifice was dedicated on March 5, 1867 and occupied the same lot as the present one. It was a simple, wooden-frame structure, 38' x 90', with clapboard siding and shingled roof, standing on a high foundation. A small wooden belfry, with a sharply pointed steeple, rose from the front gable and carried a small cross. This building was enlarged in 1879.

(1)

Until Pastor Graeber came in 1869, the congregation belonged to the New York Ministerium, but in that year the connection was dissolved and St. John's joined the Missouri Synod.

By about 1890 the old church was outgrown, and on February 5, 1891 the congregation voted: "We wish to build a new church." The contract was let on May 24, 1891, the cornerstone was laid by Pastor Koepchen on August 30th, and the dedication ceremony took place on March 13, 1892. This present church is an imposing gothic-style edifice of red brick with brownstone basement and trim and a slate roof, and a 170 foot tower and slate spire at the right front corner. There are three front entrances, the central one surmounted by a huge gothic window. The left entrance is through the base of a small octagonal tower. There are seats for about 850 persons on the main floor and in the galleries, and the basement has rooms for the Sunday and weekday schools. A recessed chancel contains a white grand altar with a reredos painting of Christ, and the rear gallery supports a towering organ, installed in 1902. The building cost nearly $32,000.

In 1896 the congregation purchased a burial ground of seven acres fronting on Roberts and Bee Sts. and named it "Gethsemane Cemetery of the St. John's Ev.-Luth. Congregation, Meriden, Conn." The parsonage on Liberty St. was purchased by the church corporation in 1897, and two years later the Young People's and Ladies' Aid Societies erected a parish house in the rear of the parsonage, dedicated June 7, 1899. A new one was dedicated on October 20, 1915. Ever since 1886 the church has supported a parochial day school, which now has two teachers and about 44 pupils.

As early as 1903, intermarriage with English speaking people and the natural Anglicizing of the people led to the introduction of a Sunday evening service in English, at first once a month but later more often. The parsonage was repaired in 1911, the church edifice two years later, the interior decoration in 1914 at the expense of the Ladies' Aid. The congregation celebrated its fiftieth anniversary in 1915 and published an historical sketch for the occasion.

The Immanuel Evangelical Lutheran Church, now affiliated with the United Lutheran Church, was formed by a large secession from St. John's Church in 1889. [See entry 73]

HISTORIES: Rockey, J.L., editor, History of New Haven County, Connecticut, Vol. I, New York, 1892, under Town and City of Meriden. Gillespie, C. Bancroft, compiler, A Century of Meriden, Meriden, 1906. Burgdorf, C.A., Ein Abriss aus der Geschichte des Fünfzigjährigen Bestehens der Evangelisch-Lutherischen St. Johannes-Gemeinde zu Meriden, Conn., Meriden, 1915. There is also a booklet commemorating the twenty-fifth anniversary, 1890, unavailable.

RECORDS: Minutes: Vol. 1, 1865-89, in church vault. Vol. 2, 1889-1924, and vol. 3, 1924--, kept by the clerk, Mr. Oberempt, at his residence, 27 Clinton St., Meriden. Registers: Vol. 1, 1866-84, vol. 3, 1897-1938, and vol. 4, 1939--, kept at the parsonage, Liberty St., in custody of the pastor. Vol. 2, 1885-97, kept in the church vault. Financial: Published each year in a small booklet and distributed to the congregation, a practice which has been followed since the origin of the church in 1865. See also reports in minutes. Organizations: Sunday School, 2 vols., 1865-1915, 1915--, kept at the residence of Mr. Rabe, 54 Springdale Ave., Meriden. St. John's Parochial School, records since

its establishment in 1886. Ladies' Aid or Women's Society, records from founding in 1866. St. John's Sick Benefit Society, records since its organization, November 4, 1877. Young Men's and Young Women's Societies, established in 1892, united into one organization, August 30, 1892. St. John's Men's Society, records since its founding, February 26, 1912. Mixed Choir, called the Concordia Choir, founded in 1886. St. John's Men's Choir, established November 7, 1901, later called the Singing Section of the Men's Society. All these parish organizations keep current records, in the custody of their respective secretaries and treasurers.

2. IMMANUEL EVANGELICAL LUTHERAN CHURCH, 1881--, 34 West St., Danbury, Fairfield County.

Organized January 23, 1881 by the formation of a society and the adoption of articles, constitution and by-laws. On April 1, 1883 the church society decided to affiliate with the German Evangelical Lutheran Synod of Missouri, Ohio and Other States, of which it is still a member. The society was incorporated under the laws of Connecticut in 1887.

Before the 1870's the German people in Danbury were already a considerable portion of the population, but prior to 1877 there was no attempt to found a German Lutheran church. In the summer of that year some German Lutheran families, formerly belonging to a church in Rondout, N.Y., came to settle in Danbury. Not being willing to join any of the established churches, they invited their former pastor, Rev. G.F. Stutz, to visit them and establish a mission. He preached the first Lutheran sermon in Danbury, to a congregation of about twenty, on December 9, 1877 in one of the members' homes. That afternoon the mission was founded, and later became a part of the New York Conference of the Synod of Missouri, Ohio and Other States. Services were held biweekly in the homes of members, and the mission continued for four years with varying success.

New life came to it in the summer and fall of 1880, when Lutheran immigrants from Prussia were drawn to Danbury by the prosperous local hatting industry. Pastors from New York began to visit the homes and arouse fresh interest. After a service on January 16, 1881 a document, expressing a desire to establish a Lutheran congregation, was signed by twenty-two members, who organized seven days later as the "German Ev. Luth. Immanuel Church U.A.C, (Unaltered Augsburg Confession) of Danbury, Conn." They called as their first pastor the Rev. W.A. Fischer, assistant minister at St. Matthew's Church, New York City, who was installed on October 23, 1881 and served until his death on May 17, 1900. His successors have been: the Rev. Messrs. Edward H. Fischer from Zion Church in New Haven, 1900-October 10, 1930, died; Bernhard W. Janssen, 1930--.

In the autumn of 1881 the congregation voted to purchase a building lot. Services were being conducted in Armory Hall, at the corner of Main St. and Library Pl., but the people wanted a permanent home. A building committee was named, a campaign for funds was started and a building lot at 35 Foster St. was bought and paid for by August 7, 1882. A parochial school building was erected and dedicated October 1, 1882: a frame edifice, 18' x 36', costing only $1160 and used also as a church and meeting place. All this was accomplished with the help of St. Matthew's Church, New York City, and of other kind friends. The cornerstone of the first church was laid on July 8, 1883 and the dedication took place on January 13, 1884. The parsonage and its stable were erected in 1885. In the meantime, April 1, 1883, the congregation resolved to affiliate with the Synod of Missouri, Ohio and Other States, to which it still belongs.

(2)

The first church was a wooden-frame building and was irreparably damaged by fire on the morning of April 16, 1929. The school building was hopelessly damaged at the same time. The old church, however, was not then being used for services, having been succeeded by the present one. In 1909, due to the great growth of the congregation, plans were made for a new church. The property of the Congregational church on West St. was bought for $17,500. The farewell service in the old church on Foster St. was held on November 20, 1910 and on the following Sunday, November 27, the present church at 34 West St. was dedicated. It is a wooden-frame and stucco edifice in the Romanesque style with three large front entrances, a very large chancel and fine oak and chestnut paneling.

The church from the beginning has sustained a prosperous parochial school. It was established on November 21, 1881 in "almost primitive" quarters on Patch St., and at the start had only about six pupils. The first teacher, Mr. G. Wente, was installed on December 4, 1881. The enrollment had grown to forty when the first school building was dedicated on October 1, 1882. The schoolhouse had to be enlarged in 1890, but even that was not enough to take care of the expansion, and a new building was dedicated on September 8, 1901. A great deal of the construction work was done by members of the church and much material from the old building was used. By about 1910 the school attained its highest enrollment (169). The second story of the building, previously used as a young people's assembly hall, was converted into a classroom, and the old church building became a parish hall. A new schoolhouse, replacing the one destroyed by fire in April 1929, was dedicated on September 3, 1929. The school now has two teachers and about 123 pupils.

Many improvements have been made since 1916, when the church building was stuccoed. A new heating plant was installed in 1919 and four years later the interior of the church was redecorated and a new electric lighting system was introduced. In 1929 the basement was rebuilt and a sacristy was added, while the Ladies' Aid Society began a fund to purchase a new altar. At the Golden Jubilee in 1931, many improvements were made, including new chancel furnishings, a new floor, new pews, altar coverings, lectern, cross, chalice, seven-branch candelabra, eucharistic lights and vases.

The process of Anglicizing has been very gradual. English services were begun in 1916, at first only once a month on Sunday afternoons, with a small attendance. Beginning in 1926 English services were conducted every second Sunday evening, and since 1931 all the Sunday evening services have been in Englsih. The congregation owns a cemetery of twelve acres on Tamarack Road, purchased in 1903 and dedicated on Trinity Sunday of that year. At the time of the fiftieth anniversary in 1931, there were 747 souls and 533 communicants; and since the beginning there had been 1440 baptisms, 801 confirmations, 381 marriages and 541 burials. Seventeen young men had been given by the church to the holy ministry or to teaching. This church formerly served a mission in New Milford, which is now defunct. [See entry 113]

HISTORIES: Bailey, James Montgomery, Hill, Susan Benedict, compiler, History of Danbury, Conn., 1684-1896, New York, 1896. Fischer, Rev. E.N., Geschichte der Deutschen Evangelisch Lutherischen Immanuelsgemeinde zu Danbury, Conn., 1881-1906. Dressler, Ernst Max (teacher), Zum Fünfzigjährigen Jubilaeum der Deutschen Evangelischen Gemeinden zu

Danbury, Conn., 1881-1931. The Messenger, parish paper, mimeographed since 1931, file kept by the church. Mimeographed history of the Ladies' Aid Society.

RECORDS: Minutes: 1 vol., 1881-88; others exist but could not be located. Registers: 2 vols., 1881-1903, 1904--, kept by the pastor at the parsonage. Financial: see minutes, and treasurer's books, kept by Mr. J.G. Anton Gerstenmaier. Organizations: Sunday School, 1 vol., 1931--, no previous records available. Parochial School, records from establishment, 1881. Ladies' Aid Society, records from its organization, April 5, 1882. It was reorganized in 1892, single members constituting the Young Ladies' Society, married ones the Ladies' Aid Society. Church Choir, records dating from 1883. Young People's Society, records from organization in 1918. Previously there were separate societies for young women and young men. Men's Club, records from founding in 1928.

3. GERMAN EVANGELICAL LUTHERAN TRINITY CHURCH, 1882--, Prospect St., Rockville, Vernon, Tolland County.

Organized May 29, 1882. The church was incorporated in 1892 as the "German Evangelical Lutheran Trinity Church," the certificate of organization being filed on April 7, 1892. At that time the ecclesiastical society turned over the property to the church corporation. [Sp.L., Vol. 12, p. 1247]

This church was founded because of a schism in the original German Lutheran church of Rockville, established in 1864-65 and now the "First Evangelical Lutheran Church of Rockville, Connecticut," affiliated with the United Lutheran Church. During the pastorate of the Rev. N. Soergel, who came in 1875, a disagreement appeared on the question whether members of secret societies could be considered as true members of the church. In 1882 the controversy flamed up into a crisis and forty-two men withdrew from membership in the old church. They formed the Trinity congregation, which affiliated with the Missouri Synod, as that synod disapproved secret societies. Pastor Soergel, who sympathized with them, gave his farewell sermon on May 28, 1882 and on the following day joined in forming the new church. [See entry 66] He became the first settled pastor, serving until November 1885, when he accepted a call to Pittsburgh, Pa. His successors in the pastorate have been: the Rev. Messrs. O.F.T. Hanser, 1886-1901; J. Heck of New York, 1901-5; W. von Schenk from Belleville, Ill., 1905-21; A. Ulkus of Wildrose, N. Dakota, 1921-23; and E.O. Pieper, 1923--.

The first meeting of the congregation, May 29, 1882, took place in a private house, the first service in a hotel. Later, while the church was being erected, services were conducted in the present building of St. John's Episcopal Church. The present church lot on Prospect St. was purchased for $300 and the church was built for $6500. The cornerstone was laid on October 25, 1882, and on the third Sunday in Advent the first service could be held in the basement. The completed edifice was dedicated on June 3, 1883. It is an imposing, wooden-frame building, clapboarded and painted white, on a cut stone foundation, with a basement for school and parish rooms. The architectural style is that of the American gothic revival, with doors and windows having pointed arches. The front entrance is through a square tower, which has a belfry with one bell and is surmounted by a lofty, shingled spire carrying a weather vane. The first organ was obtained in 1890, installed by the Young People's Society; the present Austin organ was installed in May 1926, and dedicated

(4)

on August 22nd. On October 6, 1894 the Ladies' Aid Society bought a lot adjoining the church property for homes for the pastor and teacher.

Many additions and improvements have been made to the church, including a renovation, and a baptismal font presented by the Young People's Society in 1888; shingling the roof, paid for by the Ladies' Aid Society, 1905; a complete renovation, 1907; new heating system, 1907; alteration and renovation of the basement and installation of a kitchen, 1920; renovation and redecoration, 1926, paid for by the Ladies' Aid; chancel windows and candlesticks, 1926; complete renovation and redecoration and many memorial gifts at the fiftieth anniversary, May 29, 1932.

The parish school was opened by Pastor Hanser as a private undertaking about 1886, but in March 1888 was taken over by the congregation. It was continued for many years in both English and German by various teachers and sometimes by the pastor himself. The enrollment fluctuated, but on the whole tended to decline, until in October 1916 there were but 24 pupils. On July 3, 1917 the congregation therefore voted to discontinue it.

This church from time to time has taken charge of other churches and missions. Pastor Hanser served a mission at Broad Brook, begun under Pastor Frey of the original church (1872-75). This mission is mentioned as late as 1905, when Pastor von Schenk served it. [See entry 93] Pastor Soergel started a mission in South Manchester, which later organized as a church with its own pastor, in 1891. It is now the Zion Church. [See entry 9] In January 1924 the parish assumed care of the Church of the Redeemer in Willimantic, which it still retains. [See entry 22]

HISTORIES: Cole, J.R., History of Tolland County, Connecticut, New York, 1888, under Village of Rockville. Fiftieth Anniversary of Trinity Evangelical Lutheran Church, Rockville, Connecticut, 1932. "Allerlei," parish paper, edited at first by Pastor O.F.T. Hanser.

RECORDS: Minutes: None available. Registers: 4 vols., 1882--, in excellent condition, kept by the Rev. E.O. Pieper, pastor, at the parsonage. Financial: separate records kept by the church's treasurer. Organizations: Sunday School, 25 vols. Parochial School, records from founding in 1886 to close, 1917. Ladies' Aid Society, Men's Club, Young People's Society, (organized June 25, 1882) all have records, in the custody of their respective officers.

4. GERMAN EVANGELICAL LUTHERAN ZION CHURCH, 1883--, Davenport Ave. and Ward St., New Haven, New Haven County.

Organized December 3, 1883. This church resulted from a schism in the Trinity Evangelical Lutheran Church of New Haven, at the corner of Orange and Wall Sts., now affiliated with the United Lutheran Church. [See entry 68] The dissenters, desiring a stricter form of Lutheranism, withdrew and established a church affiliated with the Missouri Synod, 1888.

The first place of worship was the Bethany Chapel on Orchard St. near Oak St. In 1886 the organization moved to its present location, occupying a church previously abandoned by the Methodists. This edifice, still being used, was dedicated for Lutheran worship in 1886. It is a wooden-frame building of simple style, clapboarded and painted white, with wooden-shingled roof, and a belfry with one bell, surmounted by a steeple. A parish house of similar architecture adjoins the church.

The first settled pastor of this church was the Rev. Dr. Henry Feth, who served from 1883 to 1888. He was succeeded by the Rev. Messrs. William Koepchen, 1888-90; Edward H. Fischer, 1890-1900; Fred A. Ottman, 1900-1909; Julius C. Kretzmann, Sr., 1909-18; Henry Tietjen, 1918--. The church formerly sheltered a Lithuanian Lutheran mission, now defunct. [See entry 102]

HISTORIES: Rockey, J.L., editor, History of New Haven County, Connecticut, Vol. I, New York, 1892, under Town and City of New Haven. Historical sketch of the church, for the fiftieth anniversary, in the New Haven Register, November 27, 1933.

RECORDS: Minutes: 6 vols., 1883--, stored in a cabinet in the church. Registers: 2 vols., 1883--. Vol. 1, 1883-1900, stored in a cabinet in the church. Vol. 2, 1900--, stored in a cabinet at the parsonage, 255 Sherman Ave., New Haven, in the custody of the pastor, the Rev. Henry Tietjen. Financial: see minutes; separate volumes unavailable. Organizations: Sunday School, attendance records kept in parish house adjoining church on Oak St. Other parish societies keep current records in the custody of their respective officers.

5. EVANGELICAL LUTHERAN SAINT MARK'S CHURCH OF GLASTONBURY, CONNECTICUT, 1885--, Griswold St., Glastonbury, Hartford County.

Organized in 1885 as a mission, in 1900 as a church. The church was incorporated in 1902: meeting held September 7, 1902, certificate of organization filed September 9, 1902. [Sp.L., Vol. 14, p. 1164]

A Lutheran mission was started in the north part of the town in 1882. Meetings were first held in an old hall called the "Atheneum," which stood on the property of the Williams Brothers Company. Later the congregation enjoyed the use of the St. James auditorium and the Addison Chapel. Some sort of organization took place in 1885, as the registers begin at that date. In 1900 the congregation became an independent church under the name of St. Mark's and in 1906 joined the Synod.

The first church building was erected in 1904 on Grove St. It was purchased in 1925 by the Ukranian Greek Catholic Church of St. John the Baptist, organized in 1925, which is still using the building. It is a very simple wooden-frame edifice, painted gray, on a high brick foundation, with a short, square tower at the right front corner. The second, present church, on Griswold St., was dedicated on May 16, 1926. It is a wooden-frame, shingled building in the gothic chapel style with a small tower in front and one bell. The interior is simply furnished and lighted by memorial, cathedral-glass windows. A white, black and red metal sign, on Main St., directs passers-by to the church.

This church has never had a settled pastor of its own. The first recorded minister was the Rev. J. Horst, who served from 1885 to 1888, a graduate of the Concordia Theological Seminary, St. Louis, Mo. At present the congregation is served by the pastor of Zion Church, Manchester. [See entry 9]

HISTORIES: Fox, Frances Wells, et al., Wethersfield and her Daughters, Glastonbury, Rocky Hill, Newington, from 1634 to 1934, Hartford, 1924. Historical notes, from year to year with some omissions, kept in the record book by the successive pastors, of whom there were eight up to 1934.

RECORDS: Minutes: 1 vol., 1912--, in German up to 1926, then in English, kept by the church secretary. The records before 1912 are said to have been mislaid. Registers: 2 vols., 1885-92, 1900--, kept at the

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home of the pastor, Manchester. The second book is said to have been mislaid. Financial: from 1912, at the pastor's home, Manchester. Organizations: no permanent records.

6. GERMAN EVANGELICAL LUTHERAN ST. MATTHEW'S CONGREGATION OF THE UNALTERED AUGSBURG CONFESSION AT NEW BRITAIN, HARTFORD COUNTY, CONNECTICUT, INCORPORATED, 1887--, 99 Franklin Square, New Britain, Hartford County.

Organized on February 20, 1887. The church was incorporated in 1909, certificate of incorporation filed May 7, 1909. [Sp.L., Vol. 15, p. 1236]

About 1872 the first efforts were made to establish an Evangelical Lutheran congregation in New Britain. The pastor of St. John's Church, Meriden, held services every other Sunday afternoon in the chapel of the First Congregational Church. This work continued until 1875, when it was abandoned from lack of popular interest, as the majority of the congregation forsook Lutheranism for other denominations. A small group remained loyal, and a few years later the mission was revived by the Rev. Mr. Kraft of Meriden, who conducted services every Sunday and did missionary work during the week. The result was the formal organization of a church in 1887. On March 20, 1887 the congregation united with one in Southington to call the Rev. William Thomae, who was installed as the first regular pastor on July 3, 1887 and served until 1889, when he resigned. The church joined the synod in 1891.

Since that time the church has been served by the following pastors: the Rev. Messrs. Theodore Gross, 1889-99; William Moenkemoeller, 1900-1905; A.C.T. Steege, 1906-32; and the present pastor, E.W. Sonstroem, installed on September 25, 1932.

Meetings were held at first in the chapel of the First Congregational Church. On January 8, 1888 it was decided to rent the Swedish Lutheran Church, which was used thereafter, until the completion of the present building. [See entry 28] On May 3, 1891 the present church lot was purchased for $2000, and on May 31, 1891 the church voted to join the Missouri Synod. The cornerstone of the church was laid on Thanksgiving Day, November 24, 1892, and the building was dedicated in May 1893. In 1902 the interior was renovated, galleries were installed and the organ chamber was enlarged. During October 1910 the congregation purchased the lot and house adjoining the church property, for $6000, and on May 12, 1912 a new pipe organ was dedicated. In 1927-28 an assembly and recreation hall was built in the basement, and in 1936-37 the entire church building was renovated for the celebration of the fiftieth anniversary, June 27, 1937.

The church is a large, wooden-frame, clapboarded building, painted gray, with a square bell tower over the front entrance vestibule, surmounted by an octagonal spire and gilded cross. The interior, lighted by long, gothic-lancet windows, has a gallery on three sides, oak pews, pulpit and woodwork; a pipe organ and choir seats in the rear gallery; a high arched ceiling; and a gray stone baptismal font in front. The altar has a gold cross, given by Jacob Neubauer.

The church conducts a parochial day school, which now has two teachers and about sixty scholars. The school was established by a vote of November 25, 1894; and the building, attached to the rear of the church,

was dedicated on March 22, 1896. The peak enrollment came in 1927-28, with four teachers and 164 pupils.

Important events in the history of the church and its organizations are as follows: November 1887, the Sunday school began; April 1889, organization of the choir; Pentecost Sunday, 1894, the first English service; February 6, 1898, the first School Board appointed; January 1903, a revised constitution accepted; September 4, 1918, resolved to have an English service every Sunday morning; October 17, 1933, the pastor authorized to print the St. Matthew's Messenger; November 19, 1935, Men's Club organized; December 25, 1935, the first service broadcast by radio; June 27, 1937, celebration of the fiftieth anniversary.

HISTORIES: Booklet published at the 15th anniversary, 1902, with historical sketch. Booklet at the dedication of the pipe organ, May 12, 1912, with historical sketch in German, copies in possession of older members. Booklet published for the 50th anniversary, 1937, with historical sketch by the Rev. E.W. Sonstroem, pastor. Files of St. Matthew's Messenger, 1933--.

RECORDS: Minutes: 7 vols., 1887-97, 1897-1907, 1907-13, 1913-22, 1922-27, 1927-32, 1932--; all except the current volume kept in a safe at the church. The current volume is in the custody of the secretary. Registers: 1 vol., 1887-December 1932, containing baptisms, confirmations, marriages, members, deaths; kept by the pastor, at the parsonage. Continued by a card file since 1932. Financial: in quarterly reports to the church, included in the minutes. Organizations: Sunday School, Parochial School, Choir, School Board, Ladies' Aid Society, Mission Circle, Aid Association for Lutherans, Sick Benefit Association, St. Matthew's Lutheran Men's Club, Senior and Junior Walther Leagues (formerly the Young People's Society), and Boy Scouts. Current records, and annual reports to the church, included in the minutes.

7. ZION EVANGELICAL LUTHERAN CHURCH AT SOUTHINGTON, CONN., 1889--, 265 Bristol St., Southington, Hartford County.

Organized in January 1889. The congregation joined the Missouri Synod in 1925, under the name "Zion Evan. Lutheran Church, U.A.C." (Unaltered Augsburg Confession). Early in 1930 it was incorporated, and the property was transferred from the ecclesiastical society to the church. Certificate filed April 30, 1930, in office of the Secretary of State, State Capitol, Hartford.

This church originated in January 1889, at a meeting of the congregation of the First Lutheran Church. [See entry 70] Some of the members asked for the resignation of the pastor, the Rev. William Thomae, and a vote was taken which resulted in his dismissal. The few remaining members, who supported him, felt that the vote was unjust and decided to withdraw from the congregation. This resulted in the establishment of Zion Church, while the parent church continued and became the present First Evangelical Lutheran Church, affiliated with the United Lutheran Church. The St. Matthew's Church in New Britain [see entry 6], which the Rev. Mr. Thomae had also served, secured another pastor, the Rev. Theodore Gross of Fort Wayne, Indiana, a graduate of Concordia Seminary at St. Louis, Mo. In September 1889, he was installed as pastor at New Britain and Southington, giving part of his time to each congregation. He remained until September 1899, when he accepted a call to a larger congregation in Brooklyn, N.Y. His successors have been: the Rev. Messrs. William Moenkemoeller, 1899-1906; Julius C. Kretzmann, 1906-18;

Edward P. Merkel, 1918-31; and John N.C. Mohrmann, 1931--, the present pastor, who serves also St. John's Church in Waterbury. [See entry 18] All these pastors have belonged to the Missouri Synod. There has never been a resident pastor, the services having been conducted from New Haven, New Britain and Waterbury.

When the schism occurred, the original Lutheran church building remained in the hands of the majority and is now the place of worship of the First Evangelical Lutheran Church. [See entry 70] The first service of the Zion Church was held in the Pultz and Walkley Hall, in Plantsville. Services were held regularly on alternate Sundays for about five years, in various places. The people grew weary of moving about and decided to erect a church. They secured and paid for the present lot on Bristol St. and in the spring of 1894 began work on the building, which was dedicated in the following summer. In 1936 the original building was enlarged by the addition of a room in the rear for the Sunday School and other parish activities; and a full-length basement, containing the heating plant, a kitchen, lavatories and a hall for suppers and other social events. The church is a wooden-frame edifice, painted white, clapboarded, with frosted-glass windows, shingled roof, belfry without a bell. There are two cornerstones, dated 1894 and 1935.

Service is held every Sunday morning at 8:45, alternately in German and English. In 1940 the congregation comprised 60 souls, and 12 pupils in the Sunday school.

HISTORIES: Atwater, Francis, compiler, History of Southington, Conn., Meriden, 1924. MS historical sketch, by Henry M. Wolff, secretary, written at Southington, February 14, 1940, at the request of the Historical Records Survey. Typewritten copy, made by the H.R.S., deposited with pastor, the Rev. John N.C. Mohrmann, 210 Cooke St., Waterbury.

RECORDS: Minutes: 1 vol., 1889--, containing monthly council and quarterly congregational meetings. Kept by secretary, Henry M. Wolff, Plantsville, but generally kept in a safe at St. John's parsonage, 210 Cooke St., Waterbury. Formerly in German, but in Englsih for ca. last 20 years. Registers: 1 vol., containing baptisms, confirmations, marriages, burials, communicants. Kept by pastor, Rev. John N.C. Mohrmann, at parsonage, 210 Cooke St., Waterbury, in saf . These records were begun by the Rev. Julius Kretzmann, who served 1906-18, and are incomplete. The records before 1889 are in those of the First Evangelical Lutheran Church. [See entry 70] Financial: regular reports made to the Board of Directors, Atlantic District, Missouri Synod. See also reports in minutes. Current records kept by the treasurer, E. Krampitz, Stillman's Corner, Plantsville. Organizations: Sunday School, current attendance records. Ladies' Aid Society, Men's Club, Young People's Society, current records.

8. CHRIST'S ENGLISH LUTHERAN CHURCH, 1890--, Deep River, Saybrook, Middlesex County.

Organized in 1890 as a mission, reorganized in August 1937. The church is unincorporated as it is merely a mission of Wallingford or preaching station. [See entry 10]

A German Lutheran mission was started in the vicinity as early as 1890, and was sustained by outside pastors. About 1931 the Rev. M.L. Guebert, pastor of St. John's Church in Middletown, [see entry 16] began to hold regular English services. Up to that time services had been held

in various places, but he secured the use of the Swedish Lutheran Bethel Church in Deep River, at the corner of Read and Kirtland Sts. Services continued there until December 1938, when they were transferred to the home of Mr. Louis Weber, on Main St., , Chester.

There has never been a regularly settled pastor as the congregation has always been served from outside. From 1932 to 1936 it was administered by students, but there were no services from May 1936 to August 1937, when it was reorganized by the Rev. Rudolph P. Blum, pastor of Zion Church, Wallingford, [see entry 10] who is still supplying. Services are now held regularly, every other Sunday at 3:00 P.M. In 1940 there were 32 souls, 17 communicants, four voting members and 12 Sunday school pupils.

HISTORIES: No separate history has been published. The mission is briefly mentioned in: In the Land of the Patentees, Saybrook in Connecticut, published by the Saybrook Tercentenary Committee, 1935. 2nd edition enlarged, published by the Acton Library, 1935.

RECORDS: Minutes: none, as there is no formal organization, therefore no council or congregational meetings. Registers: records kept in those of the churches whose pastors have served the mission: particularly St. John's, Middletown, and Zion, Wallingford. [See entries 10 and 16] Financial: see reports to Board of Directors, Atlantic District, Missouri Synod. Organizations: Sunday School, current attendance records only.

9. GERMAN EVANGELICAL LUTHERAN ZION CHURCH, 1890--, Cooper and High Sts., Manchester, Hartford County.

Organized Feburary 9, 1890. The church was incorporated in 1892, when the property was transferred from the ecclesiastical society to the church. The meeting was held on August 24, 1892 and the certificate of organization was filed on September 1, 1892. [Sp.L., Vol. 12, p. 1245]

This church originated in the migration of groups of German Lutherans from Germany, Austria, Hungary and other European countries. For several years before the organization in 1890, services were held in Cheney Hall and in the Swedish Lutheran church by Dr. Henry A. Stein, under the leadership of the Rev. Otto Hanser, pastor of the Trinity Evangelical Lutheran Church in Rockville. He served until 1891, when the congregation became an independent charge, under its first settled pastor, the Rev. John Horst, 1891-94. He has been succeeded by the Rev. Messrs. F. Ottmann, 1894-1900; H.C. Beckmann, 1900-1914; W.C. Schmidt, 1914-20; H.F.R. Stechholz, 1920--. The church joined the synod in 1902.

The present and only church building was erected in 1892-93 on a site donated by the Cheney Brothers silk mills, and was dedicated on July 9, 1893. The parsonage was built in 1910. The church is a wooden-frame, clapboarded edifice of simple Romanesque architecture, and is painted white. It is roofed with wooden shingles and has a small square tower and spire, surmounted by a cross, over the front gable. A large, projecting front vestibule leads directly into the simple auditorium, which has plain oak pews of bench type, seating about 200 people. The organ loft is in the rear. The semi-circular sanctuary, with domed ceiling, contains an altar with a large figure of Christ. At the right is a memorial pulpit reached by stairs. There are no memorial windows. The basement has room for the Sunday school and parish social affairs.

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In March 1893 the congregation split on the question of secret societies. The pastor upheld the attitude of the Missouri Synod and condemned all secret, oath-bound societies, lodges and fraternal organizations with religious tendencies and refused voting membership to their members. The result was a withdrawal of some families, who founded the Concordia congregation, now affiliated with the United Lutheran Church. [See entry 82]

The Zion Church contains not only German people but also persons of native-American, Austrian, Hungarian and Russian birth and parentage. The pastor serves also St. Mark's Church, Glastonbury. [See entry 5]

HISTORIES: Spiess, Mathias, and Bidwell, Percy W., Ph.D., History of Manchester, Connecticut, Manchester, 1924, published by the centennial committee of the Town of Manchester. In the record books are short sketches of the history of the congregation from year to year, written by successive pastors.

RECORDS: Minutes: 3 vols., March 9, 1890-July 18, 1892; August 14, 1892-December 28, 1913; January 1914--. In German. Registers: 2 vols., 1890-96, 1900--. Entries of official acts, 1897-99, in records of Christ Lutheran Church, Hartford. [See entry 12] Financial: from 1912, see minutes; current records kept by the treasurer. Organizations: Sunday school and other parish associations keep current records in the custody of their respective officers.

10. FIRST EVANGELICAL LUTHERAN ZIONS CONGREGATION OF THE UNALTERED AUGSBURG CONFESSION, 1891--, 164 So. Whittlesey Ave., Wallingford, New Haven County.

Organized in 1891. The church was incorporated in 1907: meeting held October 28, 1907, certificate of incorporation filed November 8, 1907. [Sp.L., Vol. 15, p. 1236] The name generally used is "Zion Evangelical Lutheran Church," and it joined the synod in 1930.

From its organization in 1891 the congregation met in various places, until the present church building was dedicated in January 1911. It is a wooden-frame edifice of simple architecture, covered with brown-stained shingles and with yellow trim around the windows and doors. It has a small belfry and steeple, a recessed chancel, and basement space for the Sunday school and parish social events.

The congregation was served by outside pasrors until 1910, when it installed the first settled minister, the Rev. F.R.D. Hassenpflug, who remained until 1915. He was followed by Fred Pebler, 1916-20; Louis H. Martin, 1923. Thr church's present pastor, the Rev. Rudolph P. Blum, also serves the Christ's English Lutheran Church, a mission at Deep River and Chester, which he reorganized in August 1937. [See entry 8] Services are held there every other Sunday at 3:00 P.M.

HISTORIES: Year Book, 1932, with historical sketch.

RECORDS: Minutes: 2 vols., 1894-1933, 1934--, kept at the home of the secretary, Albert Dorau, East St. Registers: 1 vol., 1910--, containing all official acts by the pasror, also a list of the pastors since 1910, kept at the parsonage. Financial: reports to Board of Directors, Atlantic District, Missouri Synod; see also minutes, and current records kept by the treasurer. Organizations: Sunday School and other parochial associations, current records in the custody of their respective officers.

11. FIRST GERMAN EVANGELICAL LUTHERAN ZION CHURCH, 1892--, 600 Grand St., corner Catherine St., Bridgeport, Fairfield County.

Organized in 1892. The church was incorporated in 1895: certificate of organization filed on October 17, 1895. [Sp.L., Vol. 12, p. 1246] This church joined the synod in 1897.

This church originated in 1892 as a very orthodox congregation, adhering to the confession of the Missouri Synod, which is the Unaltered Augsburg Confession. The first settled pastor was the Rev. F.E. Tilley, who served from 1892 to 1896. Other pastors have been the Rev. Messrs. Henry Spanuth, E. Fischer, F.P. Wilhelm, Otto F.T. Hanser, W.H. Steup and the present pastor, Herman Wehmeyer, 1915--.

Prior to the erection of the first church building, services were held in St. Paul's Episcopal Church, on Kossuth St. fronting Washington Park. The first church was erected and dedicated in 1899, the second, present one in 1922. It is a brick edifice of gothic architecture, with a slate roof and a beautiful tower for bells, entrances on three sides. The church sustains a parochial day school, with a teacher paid by the parish and about fifty pupils. The services are now conducted in both English and German. This church formerly sheltered St. John's Lithuanian Lutheran Mission. [See entry 101]

HISTORIES: Waldo, George C., Jr., History of Bridgeport and Vicinity, Vol. 1, New York, Chicago, 1917. Booklet published by the church on its forty-fifth anniversary, 1937.

RECORDS: Minutes: 5 vols.: 1892-1910, 1911-20, 1921-30, 1931-37, 1938--. Registers: 1 vol., 1892--, kept by the pastor. Financial: 2 vols., 1892-1920, 1921--, and some records in the minutes. Organizations: Sunday School, records from 1892. Ladies' Aid, records from its founding in 1892. Young People's Society, records from establishment in 1925. Men's Club, Walther League, Boy and Girl Scouts. All parish societies keep current records in the custody of their respective officers.

12. GERMAN EVANGELICAL LUTHERAN CHRIST CHURCH, UNALTERED AUGSBURG CONFESSION, 1892--, Broad and Madison Sts., Hartford, Hartford County.

Organized February 21, 1892. The church was incorporated in 1901: certificate of organization filed February 8, 1901. [Sp.L., Vol. 13, p. 1259]

This church originated in the fall of 1891, through the exertions of the Rev. J.K.E. Horst, a missionary for Connecticut, commissioned by the Evangelical Lutheran Synod of Missouri, Ohio and Other States, stationed in South Manchester. He gathered a small congregation of Lutherans, some of whom had formerly belonged to the now defunct Lutheran Church of the Reformation, [see entry 92] affiliated with the Synod of New York and New Jersey. The Rev. Mr. Horst became the first pastor serving until January 1894, when he accepted a call to a western church. He has had only three successors: Rev. F. Ottmann, 1894-1900; Rev. H.W. Wollaeger, Ph.D., 1900-1904; and the present pastor, Rev. John Kavasch, 1904--. Christ Church joined the synod in 1903.

The first service was held on October 18, 1891 in the Morgan Street Chapel, which stood on the site of the present freight depot. The congregation soon moved to a more inviting place of worship, in the City Mission Hall on Pearl St., and remained there almost ten years, until March 2, 1902, when the first church building was consecrated. A build-

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ing fund had been started in Mr. Ottmann's pastorate, and Pastor Wollaeger encouraged the people to build. A lot was bought in January 1901, on Broad St., and subscriptions were solicited. The cornerstone was laid on September 22, 1901 and on March 2, 1902 the edifice was occupied. It is now the All Saints' Russian Orthodox Church, on the east side of Broad St., south of Capitol Ave. It is a red brick building of simple, gothic chapel style, with white wooden trim and a slate roof, colored windows and recessed sanctuary, no tower or bell. The interior was painted in fresco in 1907. It has now been altered for Russian Orthodox worship.

The congregation became self-supporting in 1907 and in 1910 introduced regular evening services and worship in English. The use of English has gradually increased, and there is now an English and a German service every Sunday morning. These factors naturally caused a large increase of the congregation, and in June 1912 it was decided to purchase the present lot on the corner of Broad and Madison Sts., for a church, a school and a parsonage. The present brick parsonage at 135 Madison St. was erected in 1913. In the spring of 1914 the old church property was sold to the Russians and a farewell service of Holy Communion was held on Good Friday evening. A two-story, wooden-frame parish house was erected on the south side of the lot and was dedicated on the first Sunday in February 1915. It was used for worship until the present church was ready, and is now used constantly for Sunday school and parochial meetings. It is painted gray, with white trim, and is clapboarded.

The World War postponed building the new church, because of prohibitive costs, and it was not until April 1925 that the congregation voted to begin. Ground was broken at a special service in May, the cornerstone was laid in June and the ceremony of consecration took place on Sunday, June 27, 1926. The edifice measures 44' x 110' with a massive tower 60 ft. high. It is constructed of red brick, with white stone trim, and is of a pure gothic style of architecture. The roof is covered with a very fine grade of slate. The belfry contains a bell weighing 1500 lbs., donated by the Sunday school and bearing the text in German: COME UNTO ME, ALL YE THAT TRAVAIL AND ARE HEAVY LADEN, AND I WILL REFRESH YOU. [Matt. II, 28] The interior also is pure gothic, with three aisles and two gothic colonnades, and a high beamed roof. A deeply recessed sanctuary is heavily wainscoted and has a gothic altar and carved wooden reredos. In the rear is a large choir gallery, with the two-manual pipe organ. A triple-lancet window of 13th century stained glass, over the altar, was dedicated Sunday, September 8, 1940: a memorial to Mrs. Thekla Doehler, a charter member. It illustrates Revelation I.

The church has no parochial school, but has always maintained a Sunday school. A Saturday school, with instruction in religion and German, was maintained until three or four years ago. The oldest and largest organization is the Ladies' Society, organized by Pastor Ottmann, October 8, 1894. The Young People's Society, founded by Pastor Wollaeger on May 20, 1902, now has senior and junior branches. There is a Men's Club, started in 1930; also a choir. The pastor of Christ Church serves also St. Paul's Church at New Hartford and Immanuel Mission, Unionville. [See entries 19, 20]

HISTORIES: Zum Silbernen Jubiläum der Ev. Luth. Christus-Gemeine zu Hartford, Connecticut, Sonntag, Quinquagesimae den 18, Februar, 1917.

Historical Sketch, for Dedication, Sunday, June 27, 1926, Christ Evangelical Lutheran Church, corner Broad and Madison Streets, Hartford, Connecticut. These contain also sketches of St. Paul's Church, New Hartford. [See entry 19]

RECORDS: Minutes: 3 vols., 1892--, kept in a safe at the church, contain minutes of voters' meetings, at first every month, later quarterly. Written in German until about three years ago, 1937. Registers: 2 vols., 1892-1926, 1926--, kept by the pastor, Rev. John Kavasch, at the parsonage, 135 Madison St. The first volume is in German, the second in English. Both contain baptisms, confirmations, marriages, deaths, communicants. Financial: 2 vols., 1892--, kept in a safe at the church; also annual statements for the last 15 years, file kept at the parsonage. All the societies keep financial records. Organizations: Sunday school, 2 vols., records of meetings; also attendance records, card system. Ladies' Society, 3 vols., 1894--. Men's Club, 1 vol., 1930--. Young People's Society, 1902, Senior 4 vols., Junior 1 vol. Choir, 2 vols.

13. GERMAN EVANGELICAL LUTHERAN IMMANUEL CHURCH, U.A.C., OF BRISTOL, CONNECTICUT, 1895--, West and Meadow Sts., Bristol, Hartford County.

Organized August 19, 1895. The church was incorporated in 1906: meeting held October 8, 1906, certificate of incorporation filed October 20, 1906. [Sp.L., Vol. 15, p. 1236]

Preaching began before the establishment of the congregation. In the spring of 1895 some people from Bristol went to New Britain to ask the Rev. Theodore Gross, pastor of Saint Matthew's Church, to recommend a preacher. He recommended candidate Otto Dussel, who accepted the call, was ordained by Pastor Gross on August 11, 1895, and preached his introductory sermon on August 18, 1895. The meeting for organization took place on the 19th, and on the 27th the constitution was adopted. There had been a previous orgnaization and constitution of uncertain date, so that this was virtually a reorganization. The first settled pastor was the Rev. Otto Dussel, who served from 1895 until 1925. His successor was the present pastor, the Rev. George J. Meyer. The church therefore has had but two pastors in forty-five years. The Rev. Otto Dussel was educated at the Lutheran seminary in Springfield, Ill., and was a very aggressive leader, so that the congregation grew rapidly.

The first small church building was erected in 1894 on "Root's Island," but it was too near the Pequabuck River and too small. In February 1896 the congregation began to look for a new site, and in May purchased a lot at the corner of School St. and Orchard Ave., to which the building was moved in the following summer. It was enlarged and renovated and provided with a schoolroom. This having been accomplished, the congregation felt that the time had come to join the Missouri Synod, which was done in April 1897. The church was a very plain gothic style, wooden-frame and clapboarded edifice, set on a high basement, with a recessed sanctuary and an attached sacristy. The roof was shingled, and in front was a plain, square tower with an open belfry surmounted by a short spire, also shingled. The interior was plainly furnished.

By 1902 this building was becoming far too small, and on May 11, 1902 it was decided to purchase the present site. A wooden-frame parsonage, still in use, was occupied at once, on the southeast corner. The lot and the house together cost $3800. The cornerstone of the church was laid on Trinity Sunday, 1906, and the service of dedication took place on December 22, 1907. The cost of the building was nearly $40,000. It is

constructed of red brick on a foundation of cut brownstone, and is a very lofty and churchly edifice in the gothic style, with a rounded apsidal sanctuary, a steeply-pitched slate roof and high square tower in front, surmounted by pinnacles and a slender slate spire. The exterior impression is one of height and gothic aspiration. The front entrance is through a large, double-leaf gothic door surmounted by a rose window enclosed in a pointed arch, giving the impression of a cathedral entrance. The interior is lighted by five colored-glass gothic windows on each side, and three smaller ones high in the apse over the altar. There are galleries on three sides, the rear one for the choir and the pipe organ, and the seating capacity is about 700. The pulpit and altar are white, with elaborate decoration in gold and pastel colors.

From the beginning the congregation has supported a parochial day school, which was formally constituted in April 1898. The school flourished so that in 1906 a second or assistant teacher was called, and six years later a third was instituted, and in 1919 another. At that time there were 100 children in the three lower grades and 227 in all. After 1909 the old church building was used as a school, until in 1924 the congregation erected the present school behind the parsonage: a two-story, red brick building with a parish social room in the basement. The school now has five teachers and 174 pupils, and the parish contains about 1,630 souls.

This church is the mother of the Trinity Lutheran Church on Maple St. in Terryville, founded in June 1896. [See entry 14] Pastor Otto Dussel also conducted small missions, about thirty years ago, in Torrington and Thomaston, but these are now defunct. [See entries 108, 112] Services are now held in both English and German, slightly more than half in the latter tongue.

HISTORIES: Smith, Eddy N. et al., Bristol, Connecticut (In the Olden Time "New Cambridge") Which Includes Forestville, Hartford, 1907. Peck, Epaphroditus, A History of Bristol, Connecticut, Hartford, 1932. Zum Andenken an die Fünfundzwanzigjährige Jubelfeier der Evangelisch Lutherischen Immanuels Gemeinde zu Bristol, Conn., 1895-1920, Bristol, 1920. This contains an historical sketch, in German, by the Rev. Otto Dussel, Sr., then pastor.

RECORDS: Minutes: 2 vols., 1895-October 1921, 1921—. Registers: 7 vols., 1895—, including: members, 1 vol., 1895-99; baptisms, 2 vols., 1895-1929, 1929—; confirmations, 2 vols., 1895—; marriages, 1 vol., 1895—; deaths, 1 vol., 1895—, incomplete. All the above volumes are kept at the parsonage. Financial: 3 vols., 1895-1922, 1915-29, 1930—, in possession of Fred Zurell, 11 Sigourney St. Organizations: Sunday School, Parochial School, attendance records. Other parish associations keep current records in the custody of their respective officers.

14. GERMAN EVANGELICAL LUTHERAN HOLY TRINITY CHURCH, U.A.C. (UNALTERED AUGSBURG CONFESSION), OF TERRYVILLE, TOWN OF PLYMOUTH, CONNECTICUT, 1896—, 8 Maple St., Terryville, Plymouth, Litchfield County.

Organized in June 1896. The church was first incorporated in 1903 as the "German Evangelical Lutheran St. Paul's Congregation, U.A.C., of Terryville, Conn." Certificate of organization filed January 7, 1903. [Sp.L., Vol. 14, p. 1165] The congregation already had split into a St. Paul's Church which is now affiliated with the United Lutheran Church, and a Missouri Synod church which took the name Holy Trinity and was incorporated under that present name in 1907: certificate of incorporation

filed October 31, 1907. [Sp.L., Vol. 15, p. 1236] The church joined the synod in 1919.

Previous to 1896 an unorganized group of Lutherans met for services in a schoolhouse on Fiddler's Green, Pequabuck. They later built a plain wooden-frame church building on Main St. in Terryville, which is now known as St. Paul's Lutheran Church (United Lutheran). The church was organized under the Missouri Synod, by Pastor Otto Dussel of Immanuel Church, Bristol, [see entry 13] and incorporated after the split as "St. Paul's." After the membership divided, however, in 1904 the church building was padlocked by the authorities for six months. The case was taken to the Supreme Court of Errors and the Missouri Synod minority of twelve families lost, because at that time the church was not incorporated.

The minority left the old church building which they had claimed and lost, and which is still used by St. Paul's (United Lutheran) Church. At first they called themselves St. Paul's also, but as this caused confusion, in 1907 they changed the name to "Holy Trinity," under which the church was incorporated. The congregation worshipped in a meat market, then in a wooden schoolhouse on Main St., Terryville. In 1908 the present building was erected on a three-acre lot of swamp land, purchased for only $300. It was dedicated in 1910. The church is a wooden-frame structure, gothic architecture, painted white with light green trim, set on a stone basement. It has a square tower, and belfry with a bell given by Ida Lassy Judd, in memory of her parents, Carl and Anna Lassy, and dedicated in 1930. The interior is lighted by 12 stained-glass windows and two rose windows, and has a recessed chancel with a wooden altar. The church owns and leases a gasoline station and a garage, and rents ground to a meat market and lunch cart, all on the Main St. front of its property.

For the first thirty years of its existence the church was served by its founder, Pastor Otto Dussel of the Immanuel Church, Bristol. [See entry 13] The first settled and resident pastor was the present incumbent, the Rev. Paul O. Schulze, 1925--. He is a graduate of Concordia College at Bronxville, N.Y., and of the Concordia Seminary, St. Louis, Mo. This church formerly served a mission in Thomaston, which became extinct in 1938. [See entry 112]

HISTORIES: Peck, Epaphroditus, A History of Bristol, Connecticut, Hartford, 1932. There are no separate published or unpublished historical sketches.

RECORDS: Minutes: 1 vol., 1908--, containing records of meetings of the voters' assembly, kept by the secretary, Joseph Miastkowski, 30 Burnham St., Terryville. Registers: 1 vol., November 1925--, kept by the pastor, Rev. Paul O. Schulze. For entries previous to November 1925, see register of Immanuel Church, West and Meadow Sts., Bristol. [See entry 13] Financial: 2 vols., 1908--, kept by the treasurer of the congregation, Gerhardt O. Klepps, 104 North Main St., Terryville. Organizations: Sunday School, attendance records. Ladies' Aid Society, minutes, 1 vol., November 1925--, kept by secretary, Mrs. Lydia Jabs, 8 North St., Terryville. Men's Society, minutes, kept by secretary, Joseph Miastkowski, 30 Burnham St., Terryville.

15. ZION EVANGELICAL LUTHERAN CHURCH, 1897--, Glenbrook Road, Stamford, Fairfield County.

Organized November 18, 1897. The church was incorporated in 1900: certificate of organization filed May 18, 1900. [Sp.L., Vol. 13, p. 1260 (12)]

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This church originated in July 1897, when a group of Lutherans living in Stamford invited the Rev. G. Runge of South Norwalk to minister to them. He accepted and held regular services for them in the Presbyterian church and later in the Sunday school room of that church. Under his auspices the meeting for organization was held in the home of Mr. John Faubel, November 18, 1897. That meeting adopted the name "German Evangelical Lutheran Zion Church." A committee was appointed to find a suitable meeting place for the congregation and the Sunday school. It was decided also to organize a Ladies' and a Young Ladies' Society. The first settled pastor was the Rev. G. Runge, who moved to Stamford in March 1898, and served the congregation until his resignation in May 1899. His successors in the pastorate have been: the Rev. Messrs. Karl Kretzmann, 1899-1905; C.F. Rittmann, 1906-13; Paul Steup, 1913-21; Paul Woy, 1921-31; A.W. Clausing, 1931--, the present pastor. During vacancies the church has been served by out-of-town and student pastors. In 1901 St. John's formally joined the synod.

In its earliest years the congregation worshipped in the Presbyterian church, but in 1899 that was rented by another Lutheran congregation affiliated with the New York Synod. Services were then conducted in the Y.M.C.A., in Miller's Hall and in the home of Mr. Kruse. The congregation became tired of these makeshift arrangements, and in 1899 decided to rent the Methodist chapel, on the corner of Henry and Pacific Sts., for six months. The lease provided that they must buy or leave the building after that time, and on June 18, 1900 they bought it, with the lot. A few alterations were made and an addition was built for the Sunday school and meetings, and the building then served for twenty-five years. It was a plain, wooden-frame, clapboarded building in the gothic chapel style, with transepts and a slender belfry with a bell over the front gable.

This house of worship became too small, and when the Town of Stamford wanted the property for school purposes, on May 19, 1925 the congregation sold it for $35,000 and at the same time bought the present lot on Glenbrook Road for $11,750. A building committee was immediatley appointed, and work on the new church proceeded so rapidly that it was dedicated on April 10, 1927. The church edifice is of red brick with white stone trim, in the gothic style of architecture, with slate roofing. The front entrance is through a deeply recessed gothic doorway, surmounted by a large, four-lancet gothic window, which lights the rear gallery. The interior has a gothic nave with three aisles, and a clerestory supported by simple gothic colonnades, and a beamed roof. The deeply recessed chancel is panelled and has a wooden altar and reredos surmounted by a gothic stained-glass window with three lancets. The lighting is by clusters of three gothic lamps suspended by chains from the roof.

HISTORIES: Fortieth Anniversary of Zion Evangelical Lutheran Church, Stamford, Conn., 1897-1937.

RECORDS: Minutes: 3 vols., 1897-1912, 1913-26, 1926--, kept by the secretary. The first volume is in German; the second partly in German and partly in English; the third all English. These volumes contain also the records of baptisms, confirmations, marriages, burials, and other pastoral acts; also the financial reports. Organizations: Sunday School, organized in July, 1898. No systematic records previous to 1931, since that date 1 vol. The following parochial associations have kept records in the custody of their respective officers: Young People's Society, established April 28, 1901, now a member of the International Walther League. Zion Lutheran Men's Club, organized in September 1932. Junior

Walther League, founded on September 14, 1933. Ladies' Aid Society, the oldest organization in the parish, established at the first congregational meeting, November 18, 1897.

16. GERMAN EVANGELICAL LUTHERAN ST. JOHN'S CHURCH, U.A.C. (UNALTERED AUGSBURG CONFESSION), 1901--, 195 East Main St., South Farms, Middletown, Middlesex County.

Organized January 1, 1901. The church was incorporated in 1902: meeting held April 7, 1902, certificate of organization filed April 8, 1902. [Sp.L., Vol. 14, p. 1165]

The church originated in January 1901, when seven members of the congregation in Middletown affiliated with the organization that became the United Lutheran Church withdrew from membership. They wished to belong to the Synod of Missouri, Ohio and Other States. (Missouri Synod) They therefore called upon the Rev. Otto Düssel, pastor of the Immanuel Church in Bristol, to organize them into a new church. This he did, and they signed the constitution of the Missouri Synod. They soon called as settled pastor the Rev. G.A. Schulze, who served from July 28, 1901 to April 1905. He attended college at Fort Wayne, Indiana, and took his theological course at Concordia Seminary, St. Louis, Mo. His successors have been: J.C. Strasen, 1905-9; A.C. Barz, 1909-13; F. Hassenpflug, 1914-16; George A. Derwig, 1917-27; Martin L. Guebert, 1927--.

Services at first were held in a hall in Middletown, but land for a church was purchased in April 1901, and the cornerstone was laid on July 31, 1904. The service of dedication took place on January 1, 1905. The church is a wooden-frame building, with a tower and belfry. The bell came from the Starr Mills. On the spire is a cross covered with gold leaf. A complete parish house stands in the rear of the church. At the present time the church has one service in German and one in English every Sunday. The small mission in Deep River at one time was served from this church. [See entry 8] St. John's formally joined the synod in 1906.

HISTORIES: No unpublished historical sketch. Guebert, Rev. M.L., Pastor, Twenty-fifth Anniversary of the St. John's Evangelical Lutheran Church, 1926.

RECORDS: Minutes: 2 vols., January 1, 1901--. Vol. 1, January 1, 1901-20, kept at the parsonage; Vol. 2, 1920--, kept by the clerk, Edward Schilke. Registers: 1 vol., 1901--, containing records of baptisms, confirmations, marriages and deaths, kept at the parsonage. Communion Attendance record, 1 vol., 1901-27, kept at the parsonage. Since 1927 this record has been kept in loose-leaf form. Financial: 1 vol., 1901-25, kept at the parsonage; 1 vol., 1925--, kept by John Freimuth, financial secretary. Organizations: Sunday School and other parochial societies, current records in the custody of their respective officers.

17. ST. PAUL'S LITHUANIAN EVANGELICAL LUTHERAN CHURCH, 1903--, 12 Curtiss St., Union City, Naugatuck, New Haven County.

Organized August 31, 1903. This church was established for the particular benefit of Lithuanian Lutherans, who could not profit by services in the already established German and Swedish Lutheran churches of Naugatuck. The first settled pastor was the Rev. H.S. Brustat, who served from 1903 to 1910, returned in 1926 after an interval of about sixteen years elsewhere, and is still serving the congregation. It is related that when he was gathering his parishioners to start the church, it was

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sometimes necessary for him to go about to their homes, as well as into saloons, club meetings, gambling rooms and street corner groups, until he had finally created enough interest to organize a church. Other pastors have been Peter Drignat, 1910-13; Ewald Kories, 1915-20; G. Jurksaitis, 1920-24.

Two of the early services were held in the Salem Swedish Lutheran Church, [see entry 33] and later they were held in the Immanuel German Lutheran Church, [see entry 85] until the present church edifice was completed. The cornerstone was laid in 1907 and the finished building was dedicated in 1908. It is a two-story, wooden-frame edifice of gothic style, painted white, with a spire over the front entrance. The location is in the Union City portion of the town, on the eastern side of the Naugatuck River. The Rev. H.S. Brustat has had one of the longest pastorates in the history of Lutheranism in Connecticut: about twenty-two years in all. He received his theological education at the Lutheran seminary in Springfield, Illinois. This church formerly had missions in Bridgeport, New Haven and Waterbury. [See entries 101-103]

HISTORIES: There are no separate published or unpublished histories. The church is very briefly mentioned in: Pape, William J., History of Waterbury and the Naugatuck Valley, Connecticut, Vol. I, Chicago, New York, 1918.

RECORDS: Minutes: 3 vols., 1903-15, 1916-26, 1927--, kept at the home of the secretary. The first two volumes are in Lithuanian, the third in English. Registers: 1 vol., 1903--, kept by the pastor, Rev. H.S. Brustat, at the parsonage, New Haven Road. Financial: 2 vols., 1903--, kept by the treasurer. Organizations: Sunday School, 3 vols., 1903-14, 1915-25, 1926--, kept by the superintendent. The first two volumes are in Lithuanian, the third in English. Miscellaneous: letters and other papers, kept by the pastor.

18. ST. JOHN'S EVANGELICAL LUTHERAN CHURCH OF THE UNALTERED AUGSBURG CONFESSION OF WATERBURY, CONNECTICUT, 1903--, 46 Cooke St., Waterbury, New Haven County.

Organized September 20, 1903. The church was first incorporated in 1908, as the "German Evangelical Lutheran St. John's Church of the Unaltered Augsburg Confession, of Waterbury, Connecticut." The meeting was held on December 15, 1907, and the certificate of incorporation was filed on January 13, 1908. [Sp.L., Vol. 15, p. 1236] On April 27, 1926 the present name was adopted. [Sp.L., Vol. 20, p. 1471]

The origin of this church may be traced back to 1894, when an effort was made to organize a congregation of the Missouri Synod in Waterbury. During a period of business depression in Meriden about that time, a number of Lutheran families, members of St. John's Church in that city, moved to Waterbury. They requested the Rev. H. Koepchen, their former pastor, to conduct services for them regularly in one of the Waterbury churches. The services were so well attended that the Mission Board of the Eastern District called candidate Theodore Schurdel as missionary to Waterbury. He arrived on October 2, 1894 and organized the congregation, but resigned shortly after Christmas. The church disbanded in the following year, as the greater part of its members returned to Meriden. A futile attempt to start another mission was made a few years later by Pastor Theodore Gross of St. Matthew's Church in New Britain. [See entry 6]

The permanent organization was due to the Rev. Otto Düssel, pastor of Immanuel Church, Bristol, and took place on September 20, 1903, with ten constituent members. During the first year the congregation was served as a mission by Mr. Düssel. The first settled pastor was the Rev. August Koerber, who served 1904-5, when he accepted a call to New York City. His successors in the pastorate of St. John's have been: the Rev. Messrs. Julius Kretzmann, 1905-9; Valentine Geist, 1909-14; F.H. Lindemann, 1914-16; Edward Paul Merkel, 1916-31; and John N.C. Mohrmann, 1931--, the present pastor. At present the pastor of St. John's also serves the Zion Church in Southington. [See entry 7] The church joined the synod in 1908.

In 1904 the congregation rented the Zion Swedish Lutheran Church on Cherry St., [see entry 41] which served until 1908. The congregation then purchased a large, two-family dwelling at 48-50 Park Place and remodeled it as a chapel and parsonage. It was a wooden-frame, shingled building. Becoming too small, it was sold in 1916, and for a year and a half services were held in the parish house of St. John's Episcopal Church, while the present church was in course of erection. The present site was purchased in November 1916 and the contract for the building was let in the summer of 1917. The cornerstone was laid on September 30, 1917, and the ceremony of dedication took place on April 14, 1918. In the spring of 1928 the interior of the church was renovated in celebration of the tenth anniversary of dedication. In June 1922 the present wooden-frame parsonage of eight rooms, at 210 Cooke St., was purchased.

The church building is of red brick trimmed with white stone, gothic style, and roofed with slate. A square tower rises over the entrance at the right front corner, and has a belfry but no bell. The interior is lighted by tinted, gothic style windows with small diamond panes. In the basement are the parish rooms and a kitchen. The congregation gradually is becoming Anglicized, and at the present time the services are bilingual, one in English and one in German every Sunday morning.

HISTORIES: Pape, William J., History of Waterbury and the Naugatuck Valley, Connecticut, Vol. I, Chicago, New York, 1918. Ebenezer, 1903-28, Twenty-fifth Anniversary of St. John's Evangelical Lutheran Congregation, ...Waterbury, Connecticut.

RECORDS: Minutes: 2 vols., 1903--, kept in a safe at the parsonage, 210 Cooke St. These volumes contain minutes of meetings of the church council and congregation. Current minutes are kept by the secretary. Registers: 3 vols., 1904--, kept in a safe at the parsonage. Previous entries are found in the records of Immanuel Church, Bristol. [See entry 13] The records of the church originally were written in German, for the last twenty years in English. Financial: reports in minutes of meetings, current records kept by the church treasurer. Organizations: Sunday School, attendance records. Other parochial associations, keeping records in the hands of their respective officers: Ladies' Aid Society, founded December 1, 1904, and the associated Ladies' Social Circle. Young People's Society, founded May 10, 1908.

19. GERMAN EVANGELICAL LUTHERAN ST. PAUL'S CHURCH, 1905--, Prospect St., New Hartford, Litchfield County.

Organized October 29, 1905. The church was incorporated in 1909: meeting held May 31, 1909, certificate of incorporation filed June 1, 1909. [Sp.L., Vol. 15, p. 1237] In the same year the church joined the synod.

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This church, a branch or "filial" of Christ Church, Hartford, [see entry 12] originated in 1883, when a few Lutheran families settled in the town. The mission began about two years later. The people had heard that Lutheran services were held in Collinsville, six miles away, and on Good Friday of 1885 Mrs. Ernst Jähne and Mrs. Karl Wollman went there to church. After the service they requested Pastor Edmund Hantel to preach in New Hartford, which he did in a month's time. After a time Pastor Jäger, of the Church of the Reformation in Hartford, also ministered in New Hartford. The mission languished, however, until 1892, when Pastor Horst of Christ Church, Hartford, undertook to support it. He held his first service on August 18th and began to visit monthly on weekday evenings. From that time the pastors of Christ Church, Hartford, have continued to serve the mission.

In the meantime more Lutherans came to New Hartford, and on December 26, 1904 the Rev. John Kavasch of Christ Church, Hartford, became pastor. He has been serving the congregation ever since. At the close of September 1905 a Sunday School was started with 22 children, and in the following month Pastor Kavasch organized the church with 14 voting members, 80 souls and 50 communicants. The Sunday school attained a formal organization on February 4, 1906, and in 1907 the Young People's Society was established by Pastor Kavasch. There are now four services a month. At first the services were all in German, but they have been conducted alternately in English and German for the last ten years. There are about 80 communicants.

For the first twenty years the Lutherans held their services in the Congregational Chapel. After renting it for a time, in 1906 they purchased, along with a parsonage, the meetinghouse of the defunct North Baptist Church of New Hartford. The first service was held in this building on March 25, 1906, and on September 30 it was dedicated for Lutheran worship. In 1915 it was remodeled and was raised to provide a large basement room for parish activities. It is a wooden-frame structure of the "Colonial" style, clapboarded and painted white, with a stuccoed basement, and a square, one-stage belfry containing a bell. There is a large front entrance with a double door surmounted by plain-glass lights. The interior is lighted by three long, colored-glass windows on each side, bordered by small panes of colored glass. The oak altar is surmounted by a nearly life-size oil painting of the Ascension, and has bronze candlesticks and cross, donated. The organ cabinet and pulpit also are of oak.

Next door to the church stands the parsonage, a large, wooden-frame, clapboarded house, painted white.

HISTORIES: There are no separate published or unpublished historical sketches. See histories of Christ Church, Hartford, [entry 12] which include references to St. Paul's Church, New Hartford. History of Litchfield County, Connecticut, 1881, under New Hartford: information about the building, when owned by the North Baptist Church of New Hartford. The edifice was moved to New Hartford from Pleasant Valley in Barkhamsted, after the organization of the North Baptist Society in 1859; the Pleasant Valley organization dissolving and uniting with the new one in New Hartford.

RECORDS: Minutes: 1 vol., 1905--, containing minutes and a copy of the constitution, kept by the secretary, George Wabrek. Registers: All entries of pastoral acts are made in the register of Christ Church, Hartford. [See entry 12] Financial: 1 vol., treasurer's book, 1905-33, kept by Andrew Cavertek, who has also a subscription list made at the

time of remodeling the church. Also 1 vol., treasurer's book, 1934--, in custody of Mr. Irving Burdick, Town Hall, New Hartford. Organizations: Sunday School, 1 vol., secretary's book, 1916--, kept by Miss Susan Wabrek. Ladies' Society, 2 vols., 1937--, secretary's records, kept by Mrs. Lottie Warner, Prospect St. Young People's Society, 1 vol., 1927--, secretary's book, in custody of Anna Huso, New Hartford Trust Co.; and 1 vol., 1911--, treasurer's records, kept by Anna Tollok, Cottage St. All the old record books, and some others, are in German. The recent records are in English.

20. GERMAN EVANGELICAL LUTHERAN IMMANUEL CHURCH, 1909--, near New Britain Ave., Unionville, Farmington, Hartford County.

Organized in 1909. The church was incorporated in 1914: meeting held March 31, 1914, certificate of incorporation filed May 9, 1914. [Sp.L., Vol. 17, p. 1399]

This church, generally called "Immanuel Mission," was started about 1909 by the present pastor of Christ Lutheran Church in Hartford, the Rev. John Kavasch, who has been its only pastor. At present there is no formal organization and the congregation owns no property. It has never had any separate building for worship and services have always been held in homes. At the present time the congregation meets in the home of Mrs. Michael Wittchen, near New Britain Ave. Services are held twice a month, in the afternoon and evening, and there are about eight communicants. There is a very small Sunday school, which is held after services to prepare for confirmation, but there are no societies.

HISTORIES: None.

RECORDS: As there is no formal organization, there are no minutes of meetings. Records of pastoral acts are kept in the registers of Christ Church, Hartford, as are also all reports and other records. [See entry 12]

21. ST. PETER'S GERMAN EVANGELICAL LUTHERAN CHURCH, 1911--, 7 Cedar St., South Norwalk, Norwalk, Fairfield County.

Organized September 17, 1911. The church was incorporated in 1920: meeting held April 12, 1920, certificate of incorporation filed May 18, 1920. Transfer of property from the ecclesiastical society to the church, recorded and filed July 6, 1920. [Sp.L., Vol. 18, p. 1264]

German Lutheran services were held in South Norwalk as far back as 1874, the congregations meeting in various rented quarters. The last meeting place before the erection of the present church edifice was the old Congregational chapel on North Main Street, where the Palace Theater now stands. No parish organization was formed, however, until 1911. Even before that date the Rev. L.M. Steup was ministering to the congregation, as early as April 27, 1909. When the church was formally organized, he remained as the first settled pastor and served until May 1922. During the last few months of his term he was pastor also of St. Paul's Church in Westport, which was established under his auspices in 1921. [See entry 23] He was educated at the Concordia Seminary, Bronxville, N.Y., for six years, and for three years at the Concordia Seminary, St. Louis, Mo. The present pastor, the Rev. E.C. Wenzel, was educated in the same schools, and has served since 1922.

The present and only church building was dedicated on December 7, 1913. It is a wooden-frame structure, shingled, of no special type of architecture, and has a small steeple.

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HISTORIES: Newspaper article, on the twentieth anniversary of the dedication of the church, 1933.

RECORDS: Minutes: 1 vol., 1909--, kept by the secretary. Registers: 1 vol., 1910--, containing baptisms, confirmations, marriages and deaths, kept by the pastor, Rev. E.C. Wenzel, 2 Livingston St., South Norwalk. Financial: 1 vol., 1910--, kept by the treasurer; see also minutes. Organizations: Sunday School, attendance records. Ladies' Aid Society, 1 vol., 1908--.

22. CHURCH OF THE REDEEMER, 1916--, Oak and Summit Sts., Willimantic, Windham, Windham County.

Organized in 1916. This congregation was established by people who for the most part emigrated from the Russian, German and Polish border countries during the years 1911 to 1923. The membership of the parish has always been largely rural, and it has usually been served by missionaries or neighboring pastors. The first pastor was the Rev. A.F. Bobzin, who remained from 1916 to 1919. He was succeeded by the Rev. Messrs. E.C. Wenzel, 1919-22; W.H. Heintze, 1922-24; and the present pastor, Rev. E.O. Pieper, 1924--, who is in charge of Trinity Church, Rockville. [See entry 3] The congregation never has had a church building of its own, but has always used the edifice of the Ebenezer Swedish Lutheran Church, [See entry 37]

HISTORIES: None.

RECORDS: Minutes: 2 vols., 1916--, kept by the secretary, Arnold Bender. In German until the close of 1936, in English from 1937 onward, Registers: 2 vols., 1919--, kept by the pastor, Rev. E.O. Pieper, Trinity Church, Rockville. Financial: current records kept by the church treasurer; see also minutes, and reports to Board of Directors of Atlantic District, Missouri Synod. Organizations: Sunday School and Ladies' Aid Society, current records, in custody of their respective secretaries.

23. ST. PAUL'S EVANGELICAL LUTHERAN CHURCH OF WESTPORT, CONNECTICUT, 1921--, Imperial Ave., Westport, Fairfield County.

Organized in 1921. The church was incorporated in the same year: certificate of incorporation filed August 17, 1921. [Sp.L., Vol. 18, p. 1264]

This church was established in 1921 under the auspices of the Rev. M.L. Steup, who served as its first pastor, 1921-22. He was educated at the Bronxville Collegiate Institute (Concordia) for six years, and later at the Concordia Theological Seminary in St. Louis, Mo. He was succeeded by the present pastor, the Rev. E.C. Wenzel, who has served continuously since July 1922, and is pastor also of St. Peter's Evangelical Lutheran Church, South Norwalk. He resides at 2 Livingston St., South Norwalk. [See entry 21]

The present church edifice is the only building the congregation has ever owned. It was dedicated in 1921, and is a one-story cement structure with a tower and one bell, no special features. In this church all services are held in English.

HISTORIES: There are no unpublished historical sketches. A published one may be found in: Kretzmann, Rev. Karl, The Atlantic District and its Antecedents, Erie, Pa., 1931.

RECORDS: Minutes: 2 vols., 1921--, kept by the secretary. Registers: 1 vol., "Sacred Acts," 1921--, containing baptisms, confirmations, marriages, deaths. Financial: 1 vol., 1921--. Organizations: Sunday School, 1 vol., 1921--, attendance records only.

24. LUTHERAN CHURCH OF OUR REDEEMER, 1927--, Cedar Grove Ave. and Ledyard St., New London, New London County.

Organized November 8, 1927. The church was incorporated in 1931: certificate of incorporation filed February 10, 1931. [Sp.L., Vol. 21, p. 1474] In the same year the church joined the synod.

This church originated as early as 1916, when the Rev. A.F. Bobzin came to preach in New London. He preached also in Baltic and founded the Church of the Redeemer at Willimantic in 1916. [See entry 22] He became the first pastor of the New London congregation, serving from 1916 to 1918. His successors have been: the Rev. Messrs. E.C. Wenzel, 1918-22; H.W. Reinke, 1922-24; W.H. Heintze, 1924-26; D.A. Kraft, 1926-36; and Arlin A. Maas, 1936--, the present pastor.

Previous to the erection of the present church edifice, services were held in various rented halls. The church was dedicated on November 2, 1930, and is a wooden-frame edifice in the "Colonial" style of architecture. It was erected during the year 1930.

HISTORIES: None.

RECORDS: Minutes: 1 vol., beginning November 8, 1927, kept by the secretary. Registers: 1 vol., 1919--, containing baptisms, confirmations, marriages and funerals, kept by the pastor, Rev. Arlin A. Maas, at the parsonage, 31 Cedar Grove Ave. Financial: see minutes; also financial reports, file kept from the fall of 1922. Organizations: Sunday School, Senior Walther League, Ladies' Aid Society, Men's Club, Junior Walther League, current records, in the custody of their respective officers. Miscellaneous: from the fall of 1922 there are records of the number of baptized members, communicant members, average attendance, number of services held, enrollment of the Sunday School, the number communed and financial reports.

AUGUSTANA SYNOD

25. ZION LUTHERAN CHURCH, OF PORTLAND, CONNECTICUT, 1874--, 25 Waverly Ave., Portland, Middlesex County.

Organized June 6, 1874. The first Swedish people came to Portland about 1870, to work in the brownstone quarries. In 1873 they started a Missionary Society, which paved the way for the establishment of a church in the following year. From the first the church was connected with and under the supervision of the Scandinavian Evangelical Lutheran Augustana Synod of North America, and was the earliest congregation of that synod to be organized in Connecticut.

In early years the congregation was poor but very loyal and self-sacrificing. It is a tradition that when they were unemployed in the winter months, they used to pay their church dues first and wait to redeem the letters from Sweden lying in the post office. The original Swedish name of the church, changed 1931 and 1932, was: Svenska Evangeliska Lutherska Zion Församlingen i Portland, Ct. The congregation grew so rapidly that by the close of the first year it already had 136 members. The first elected deacons were Messrs. J. Danielson, O. Hallberg and C. Olsson; and the first elected trustees were Messrs. J. Hallberg, J. Holmgren and J. Lundell. The first minister was A.P. Monten, a student at the Lutheran theological seminary in Mount Airy near Philadelphia. He organized the Sunday school, with only nine pupils, about 1874. The school was later attended by Swedes, Danes and Norwegians, with a special teacher for each nationality. The first settled pastor was the Rev. John Mellander, an alumnus of Augustana College and Seminary at Rock Island, Ill., who served from 1879 to 1882. He later removed to South Bend, Indiana. In early years the church was served also by Rev. T.O. Linell and Mr. Ludvig Holmes.

The first services were held in the basement of the Methodist church in Portland and the first burials were in Trinity Cemetery. The first building, a wooden-frame structure, was consumed by fire when just finished. As the loss was covered by insurance, the second edifice, also a frame structure, was begun immediately and was dedicated on November 23, 1879. Originally it was 31' x 46' x 16', with four windows on each side. In 1883 it was rebuilt and lengthened to 80 ft., so that now there are six windows on each side and the auditorium will seat 500 persons. The architecture shows gothic influence: there is a tower in front, with a spire and a bell; a beautiful altar; and parish parlors in the basement. The church was renovated in 1931.

Within ten years after its organization the church grew to 500 members, with 317 communicants and a Sunday school of ten classes and about 100 children. There was also a choir, with a regular organist, and a Scandia Temperance and Aid Society. Like most of the other Swedish Lutheran churches, it is largely Anglicized, as three-fourths of the services are in English: one Swedish and three English services every month. The pastor of this church formerly served also Gethsemane Swedish Lutheran Church of Haddam Neck. [See entry 107] The pastor now serves the Bethany Swedish Lutheran Church in Cromwell. [See entry 49]

HISTORIES: History of Middlesex County, Connecticut, etc., N.Y., 1884, under "Town of Portland," by Mrs. J.S. Bayne. Account of Twenty-fifty Anniversary, July 26, 1899, printed by Osterns Harold, New Britain, Conn. Bloomquist, Rev. Dr., Thirty-fifty Anniversary, 1909, pamphlet. Ceder, Rev. Efraim, Fiftieth Anniversary Minnesskrift, 1874-1924, pamphlet. Year Book and Directory of Zion Lutheran Church, Portland, Conn.,

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1931-32, Rev. Frank A. Anderson, Pastor, N.Y.C., 1932. Contains historical sketch in English, list of pastors, church officiary, church calendar, a statement of Lutheran principles, pastoral message, church organizations, church membership roll. Constitution in Swedish, "Svenska Evangeliskt Lutherska Zion Forsamlingen," printed by John C. Bengtson, Middletown, 1894, four copies. Constitution in Swedish, Rock Island, Ill., 1921, one copy. Constitution in English, Rock Island, Ill., 1921, one copy. File of church paper, Församlingens Bladet, September 1912-May 1913. Unpublished historical sketch: Claudelin, Hildur, "The Beginning of the Swedish Lutheran Church in Connecticut," master thesis, Trinity College, Hartford, Conn., April 1939, copy in Trinity College Library. The above records, excepting the anniversary pamphlets and the thesis, are kept in a safe at the church.

RECORDS: Minutes: 5 vols., 1874-86, 1887-99, 1900-1910, 1911-23, 1931--; 1924-30 missing. The current volume, 1931--, is loose-leaf. Church Council, 4 vols., 1879-85, 1885-92, 1892-1903, 1903-14, Board of Administration, 1 vol., 1914-39. Trustees: 2 vols., 1880-96, 1897-1931. Registers: 3 vols., 1878-87, 1888-1903, 1903--, containing pastor's records of baptisms, confirmations, marriages, deaths. Church Register of Families: 2 vols., 1874-1903, 1903--. Communion Book: 2 vols., 1874-92, 1893-1920, containing dismissals, etc. List of communicants and membership dues, 3 vols., 1875-82, 1883-92, 1893-1900. Financial: 2 vols., 1901-13, 1914-19 and current records. Also, other treasurer's books in box in tower. Organizations: Sunday School: Sunday School Teachers, 1885-99, 1900-1931; Finances and Classes, 1892-96; Sunday School Sewing Society, 1891-1911; and current records. Catalogue of Sunday School Library. Ladies' Aid or Sewing Society, 4 vols., 1879-1902, 1903-20, 1920-32, 1933-38, and current. (In 1939 this society celebrated its 60th anniversary, with an historical sketch.) Missionary Society, 1 vol., 1873-86, containing minutes, constitution 1874, organization of congregation 1874 and minutes of the church to 1886. Women's Home and Foreign Missionary Society, 1 vol., 1931-38. Young Women's Sewing Society, 1 vol., 1889-93. Young People's Society, minutes, treasurer's book, 1 vol., 1891-92, 1893-1914. Bazaar Committee, minutes 1 vol., 1896. Children's Society, 1 vol., 1911-24. Luther League, 1 vol., 1914-25. Lutheran Brotherhood: minutes, 1 vol., 1928-40; financial, 1 vol., 1931-38. All the above records are kept in a safe at the church. Miscellaneous: specifications of original church, with plan; specifications of renovation 1931; sundry papers, letters, etc. These are loose MSS. Original subscription book of building fund, 1875, and special subscriptions to 1889. Inventory of church property, 1893-1924, including an account of the Swedish Cemetery. All kept in a safe at the church.

26. SWEDISH EVANGELICAL LUTHERAN BETHESDA CHURCH, 1880--, Academy St., Forestville, Bristol, Hartford County.

Organized February 16, 1880. The first Swedish families in Forestville arrived as early as 1871. The first service in the Swedish tongue was celebrated in 1874, by the Rev. T.O. Linell of Pontiac, R.I., who stopped in the village while on a missionary tour through Connecticut. Thereafter there were occasional services by itinerant ministers under the auspices of the Lutheran Mission. The congregation, with a communicant membership of twenty-five, was formally organized by the Rev. John Mellander, then serving as pastor of the Swedish Evangelical Lutheran

Zion's Church in Portland, Conn. [See entry 25] It adopted the constitution of the Augustana Synod and thus became the second Swedish Lutheran church organized in Connecticut. The members were employees of the Welch Clock Company and their families.

For a long period the church was served only by supply pastors. The Rev. O.A. Landell of New Britain served from 1832 to 1885, and was succeeded by the Rev. Ludvig Holmes, D.D., of North Grosvenor Dale, 1886-87. The Rev. O.W. Ferm of New Britain then served until the Forestville congregation united with the Swedish Lutheran church in Bristol to call the Rev. A.F. Lundquist. He became the first settled pastor in July 1893 and served until 1903, when he moved to McKeesport, Pa.

In the meantime the people felt the need of a permanent place of worship, and on August 23, 1886 unanimously decided to erect a church. The Rev. Ludvig Holmes and Mr. N.A. Johnson were appointed to supervise the work, and in the autumn of 1886 the first little church on Academy St. was ready and dedicated. This edifice, a plain wooden-frame structure, still standing next door to the present church, was sold in 1907. In that year the present building was erected at a cost of $5000 and was dedicated on December 22nd. It is a rather plain, wooden-frame building, shingled, on a high cobblestone foundation, with a square tower over a right-hand front entrance. The belfry, without a bell, is surmounted by a pyramidal, shingled steeple with a finial. The roof of the building also is shingled. The interior, 50' x 30', has seats for about 150 persons, and is lighted by amber-glass windows, five on each side, and a large gothic stained-glass window at the rear. The pews and pulpit furniture are of light oak and there is a pipe organ at the front of the auditorium. The basement, with a side entrance, has a Sunday school and parish room.

This church never had a settled ministry until after the Lebanon Swedish Lutheran Church, on Stearns St. in Bristol, was organized in 1887. [See entry 32] The two congregations called the Rev. A.F. Lundquist from the Rock Island Seminary in Illinois in 1893, and since that time have been sister churches under the same pastoral care. Whenever a change in the ministry is necessary, they unite in making the call for a new pastor.

HISTORIES: Smith, Eddy N., et al., Bristol, Connecticut (In the Olden Time "New Cambridge") Which includes Forestville, Hartford, 1907. Peck, Epaphroditus, A History of Bristol, Connecticut, Hartford, 1932. Hjelm, Rev. A.O., Historical Sketch, 40th Anniversary, 1920.

RECORDS: Minutes: 2 vols., 1880-1918, 1918--. Vol. 1 includes baptisms 1893-1918, confirmations 1894-1918, marriages 1894-1918, deaths 1894-1918. Registers: 1 vol., 1893--, containing baptisms, confirmations, marriages, deaths. Records before 1893 may be found in those of the Swedish Lutheran churches in Portland or New Britain, and are doubtless incomplete, as the Forestville congregation was a mission served occasionally by their pastors. Financial: included in church records, above. Organizations: Sunday School, annual reports included in church records.

27. SWEDISH EVANGELICAL LUTHERAN EMANUEL CHURCH, SOUTH MANCHESTER, CONNECTICUT, 1881--, Church and Chestnut Sts., South Manchester, Manchester, Hartford County.

Organized March 1, 1881. Incorporated 1902, as the "Swedish Evangelical Lutheran Emanuel Church, South Manchester, Conn." Meeting for

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organization held May 1, 1902, certificate of incorporation filed May 2, 1902. [Sp.L., Vol. 14, p. 1166]

This church was established by immigrants from Sweden, who came to Manchester to work in the Cheney Brothers' silk mills. Fifty-seven of them formed a church society in 1881 and requested admission to the Augustana Synod. This plea was heeded and a pastor, the Rev. John Mellander, was assigned to hold services once a month. At that time he was serving as settled pastor of the Swedish Lutheran church in Portland. [See entry 25] As they had no church building, the members met for worship in homes, in Cheney Hall and the Masonic Hall. After five years they resolved to erect a church on a lot at the corner of Church and Chestnut Sts., donated to them by Cheney Brothers. They raised a building fund of $5000, which included not only contributions from Swedish people in Manchester and surrounding towns, but also gifts from residents not of Swedish nationality or Lutheran faith. The first church, a frame structure, 60' x 36' x 16', was completed in 1887 at a cost of $6500. It stood between the present church and the parsonage.

The church was served by a number of pastors in its early years, mostly for brief periods. Among them was the Rev. Augustus G. Olson, a graduate of Augustana College and Theological Seminary at Rock Island, Ill., who remained from 1889 to 1895. The first installed pastor was the Rev. W.P. Anderson, who came in 1895 and resigned in 1911. During his ministry the parish grew to 339 members and 524 communicants.

Construction of the new church edifice, made necessary by this growth, was undertaken by the Rev. P.J.O. Cornell, installed in 1911. Work was begun in May 1914, and the cornerstone was laid in July 1916. Construction was suspended for several years owing to the World War, and from 1917 to 1923 only the basement was used as a church. The new church was not dedicated until March 18, 1923. A large part of the work was done by the members. The plans were drawn by the pastor, assisted by his daughter Hildur Cornell, who designed the interior decorations. It is said that the excavation for the foundations was done by men of the congregation, working Saturday afternoons through an entire summer. The total cost in cash was only $61,000.

This most impressive church edifice is of gray manganese brick, 106' x 44' x 34', with a tower 122 ft. high. The roof and spire are of slate. The belfry contains a bell and the spire is octagonal and surmounted by a large gilded cross. The design is pure gothic throughout, the church being cruciform with rather shallow transepts and a nave with two gothic colonnades. The interior is lighted by gothic, stained-glass windows, those in the transepts having three lancets. The reredos is a bas-relief of the Last Supper and is surmounted by a mural depicting the Ascension. Standing on high ground, the church is visible from a great distance on the highways approaching Manchester from the west.

For many years Swedish was the only language used in preaching and services, but now other nationalities are well represented in the congregation and there is but one Swedish service a month, the others being in English.

HISTORIES: Spiess, Mathias, and Bidwell, Percy W., Ph.D., History of Manchester, Connecticut, Centennial Committee of the Town of Manchester, 1924. Cornell, Rev. P.J.O., 50th Anniversary Album, 1931.

RECORDS: Minutes: 3 vols., 1881-1906, 1906-31, 1931--. Some minutes are kept in a loose-leaf record book in a safe at the church. Registers: ministerial acts, 2 vols., 1881-1911, 1911--; membership records, 2 vols., 1881-1911, 1911--. Financial: see minutes, also annual minutes of the Evangelical Lutheran Augustana Synod. Organizations: Sunday School and other parochial organizations keep current records and make annual reports to the church, which are entered in the minutes.

28. FIRST LUTHERAN CHURCH OF NEW BRITAIN, 1881--, Franklin Square, New Britain, Hartford County.

Organized March 15, 1881 as the "Swedish Evangelical Lutheran Maria Church." In 1924 the name was changed to "First Lutheran Church of New Britain," and the term "Swedish" was not retained, as most of the members were Americans. Meeting for organization held January 18, 1924, certificate filed July 3, 1924. As by certificate filed January 23, 1925, the property was transferred from the ecclesiastical society of the "Swedish Evangelical Lutheran Maria Church" to the "First Lutheran Church of New Britain." [Sp.L., Vol. 19, p. 1296]

This church originated as a regular mission of the Swedish Evangelical Lutheran Church, established in New Britain the latter part of 1877. Meetings for worship were held in the chapel of the Methodist church, preaching services being conducted by the Rev. John Mellander of Portland, Conn., the Rev. T.O. Linell from Rhode Island and the Rev. A.P. Monten of Philadelphia. Students from the Lutheran theological seminary at Mount Airy in Philadelphia occasionally visited and assisted in the services. During the first few months there were different preachers, but in 1882 the church secured its first settled pastor, the Rev. O.A. Landell, who served until about 1886-87. His successor was the Rev. O.W. Ferm, installed September 27, 1887. The Rev. Mr. Landell came from the Augustana College and Theological Seminary at Rock Island, Illinois.

In the meantime, in 1883-85, the congregation had erected a small church edifice at the corner of Elm and Chestnut Sts. The cornerstone was laid in July 1883, and the building was dedicated on March 8, 1885. It was a wooden-frame structure, with a belfry and a basement for the Sunday school and other meetings. The main auditorium, including the gallery, could accomodate about 600 people. This church was used until 1903, when it was sold for use as a Hebrew synagogue. The present church, dedicated in 1903, is a magnificent edifice of Vermont marble, of gothic architecture and cruciform design, with two towers and gothic stained-glass windows. The bell was cast in Sweden. The interior has light oak pews, pulpit and other furnishings, organ and choir loft in the rear gallery, figures of the Apostles Peter and Paul on either side of the altar, and windows depicting the life of Christ. There are seats for about 800 people.

Although the church is affiliated with the Swedish Augustana Synod, the congregation is largely English speaking and most of the services are in English.

HISTORIES: Trumbull, J. Hammond, LL.D., editor, The Memorial History of Hartford County, Connecticut, 1633-1884, Vol. II, Town Histories, Boston, 1886, under New Britain, by David N. Camp. Camp, David N., A.M., History of New Britain, with Sketches of Farmington and Berlin, Connecticut, 1640-1889, New Britain, 1889. Ohman, Rev. Dr. S.G., History, 1906, at the 25th Anniversary, in Swedish. Ahlquist, Rev. Dr. Abel, History, 1931, at the 50th Anniversary, in English.

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RECORDS: Minutes: 1 vol., 1881-88, kept at the parsonage, 19 Bassett St., 5 vols., 1888--, kept in the church safe. Registers: 1 vol., 1881--, containing members and deaths and complete statistics. Also 1 vol. each, with complete records of baptisms, confirmations and marriages. Financial: reports included in minutes. Organizations: Sunday School, card file of members, records included in annual reports to the church. Other parochial organizations keep current records.

29. SWEDISH EVANGELICAL LUTHERAN EMANUEL CHURCH, 1882—, North Grosvenor Dale, Thompson, Windham County.

Organized June 11, 1882. The church originated as early as about 1880, when there were a few Swedish settlers in Thompson. Most of the Swedish people arrived in 1882 to work in the mills at North Grosvenor Dale and vicinity, mostly for the Grosvenor Dale Company. The congregation was organized as the "Swedish Lutheran Emanuel Church." Early meetings were held in the Methodist church, in Coman's Hall and in the chapel at North Grosvenor Dale. The first church, a wooden-frame structure, was erected in 1884 on a hillside, surrounded by a grove of pine and oak trees.

As early as 1889 the church had 320 communicants, and the building soon became too small. The second and present edifice was therefore erected in 1895-96, and was dedicated on November 3, 1896. It is a brick structure in the gothic style, two stories high, with a belfry and a copper-covered spire. The cornerstone bears the inscription: "Swedish Evangelical Lutheran Church Erected 1896." The bell was presented by the Ladies' Sewing Society of the church, in memory of Mrs. Betsie M. Forsberg, who died on December 25, 1895. On one side of the bell is an inscription comprising these facts, and on the other a Biblical passage in Swedish. After the erection of this church the old one was remodeled and used for a summer school. The present parsonage on Main St. was built in the pastorate of the Rev. G.E. Forsberg, 1889-1905.

In early years the church was served for short periods by various pastors, theological students and lay preachers. The first settled pastor was the Rev. Ludvig Holmes, D.D., LL.D., 1886-88. He had already served as a student pastor, 1883-84. He was one of the most celebrated Swedish Lutheran clergymen of his time: born in Strofvelstorp, Skåne, September 7, 1858, died in Philadelphia, Pa., November 7, 1910. He held the following offices: president of the Iowa Conference, president of the board of directors of Augustana College and Theological Seminary, member of the Synodical Council, member of the board of directors of the Immigrant Home in New York City, a director of Upsala College, and a member of the committee to revise the Swedish Hymnal and Sunday School Songbook. His writings were widely read in America and Sweden and included two large volumes of poems. He received honorary degrees from Bethany College, the German-American Wittenberg College and Augustana College. His literary work won medals from King Oscar II of Sweden in 1891 and 1901, and in 1907 King Gustaf V conferred on him the degree of Knight of the Kings Vasa Order in the highest rank.

This church is the mother of several other Swedish Lutheran congregations in Connecticut and Rhode Island, and has given members to churches in other New England states and even in California. It is in the Worcester District of the New England Conference.

HISTORIES: Lincoln, Allen B., editor, A Modern History of Windham County, Connecticut, A Windham County Treasure Book, Vol. I, Chicago, 1920. (Excellent sketch) Bayles, Richard M., editor, History of Windham County, Connecticut, N.Y., 1889, under Thompson. (Very scanty information) Historical Album, Fifty Years, 1882-1932, History of the Swedish Evangelical Lutheran Emanuel Church, booklet, 1932. The Lutheran Messenger, monthly church paper, published since 1930, not every month.

RECORDS: Minutes: Annual Meetings and Annual Reports; 6 vols., 1882-95, 1896-1901, 1902-10, 1911-21, 1922-34, 1935--. Church Board Minutes; 3 vols., 1888-1904, 1904-28, 1929--. Trustees' Records; 3 vols., 1899-1908, 1909-20, 1921--. Registers: Ministerial Acts, 4 vols., 1886-1939, 1881-1929, 1881-1900, 1900-1939. Financial: membership dues and treasurer's reports, 8 vols., 1882-91, 1892-97, 1893-1904, 1905-12, 1913-20, 1918-26, 1927-33, 1934-39. Organizations: Music Band records, 1 vol., 1897-1917. Church Library records, 1 vol., 1887-1913. Ladies' Aid, Myron, Women's Missionary Society, Junior Mission, Luther League, Sunday School, all keep current records. Svea Day School records, 2 vols., 1903-14, 1916-24. Sick Benefit Society, "Svea," 3 vols., 1895--. All extant parish organizations keep current records. Miscellaneous: deeds and quitclaim deeds of the cemetery grounds. The records are kept at the parsonage.

30. BETHESDA EVANGELICAL LUTHERAN CHURCH, 1883--, State and Franklin Sts., New Haven, New Haven County.

Organized January 4, 1883. The corporate name of the church is "The Swedish Evangelical Lutheran Bethesda Congregation." The early history of this church is very meager, due to the fact that for the first three years the records of official meetings were not properly kept. It is known, however, that in 1882 interested representatives of the Swedish colony in New Haven often met to discuss the possibility of a permanent church organization. Early meetings were held in the Y.M.C.A. Hall, in the homes of prospective members and in the German Lutheran Church. The preacher and president at these meetings was a young theological student from the seminary at Rock Island, Ill., Mr. Ludvig Holmes. Interest gradually increased, so that by November 1882 thirty-two persons had signed a preliminary constitution for a permanent church. Regular Sunday services were started in the College Park Insurance Building, in a rented room. There, on January 4, 1883, with Ludvig Holmes as chairman, thirty-one persons signed the constitution of the Augustana Synod of North America and adopted the legal title "Svenska Evangeliska Lutherska Bethesda Församlingen."

Almost immediately steps were taken to secure a church building, and a "small, unseemly" one, on Humphrey St. near State St., was purchased for $3250, raised by subscription among members and American friends. The congregation took possession on April 1, 1883. By 1887 all the debt on the property was paid. The next step was the election of a permanent pastor. The congregation naturally extended a call to Ludvig Holmes, but as he was not ordained, he had to decline. They then turned to C.T. Sandstrom, who was ordained in 1884 and served until 1888, when he departed to work especially in Iowa and Illinois. During his pastorate the debt was liquidated, a Sunday school was started in 1885, a Burial Aid Society in 1886, and a Ladies' Aid Society about 1884. A building fund

for the erection of a new church was begun. Mr. Sandstrom, a graduate of the Augustana College and Theological Seminary at Rock Island, Ill., had a most fruitful ministry in the west and died April 2, 1913. He was succeeded by Samuel Edman, M.D., 1888-89; Fritz Jacobson, Ph.D., 1890-92; A.J. Enstam, 1892-1902; Augustus Nelson, A.M., D.D., 1903-6; Constantine Esbjörn, Ph.D., 1907-11; Carl H. Nelson, 1913-23; G.S. Ohslund, D.D., 1923--.

On September 29, 1890 the Humphrey St. property was sold to the German Lutherans, who still worship there in a new church. The St. John's St. Methodist Church was bought for $21,000. This placed the congregation heavily in debt, but help came from the efforts of the hard-working Young People's Society. This property was sold to the Lithuanian Roman Catholics in 1903 for $24,000, and the present site was bought for $10,000. The lower church was ready for occupancy on Easter Sunday, April 23, 1905, and on September 24, 1905 the sanctuary was dedicated. The bell was given by the Luther League, which raised $1000 for it.

The church is constructed of red brick with brownstone trim and slate roof, square tower with belfry, in gothic style. There is a famous altar painting by Herman Söderstrom. In the pastorate of Carl H. Nelson the auditorium was redecorated and art windows were installed. The mortgage was burned on Thanksgiving Day, 1924, and a new Möller organ, costing $7000, was dedicated on October 14, 1928, at which time the robed choir was introduced. At the installation of the Rev. G.S. Ohslund, D.D., on November 30, 1923, the Archbishop of Sweden, Nathan Soderblom, officiated.

This church has become largely Anglicized, as alternating Swedish and English services were introduced in the pastorate of Carl H. Nelson, 1913-23. He organized several branch Sunday schools, and founded the First English Lutheran Church of West Haven in 1920, becoming its pastor in 1923. [See entry 52]

HISTORIES: Rockey, J.L., editor, History of New Haven County, Connecticut, Vol. I, N.Y., 1892, under Town and City of New Haven. (Very brief mention) Golden Jubilee Souvenir, 1883-1933, Bethesda Evangelical Lutheran Church, New Haven, Connecticut, with Historical Reminiscences by the Rev. G.S. Ohslund, D.D., Pastor. Nelson, Rev. Augustus, account of the 20th Anniversary, published in Augustana magazine, Vol. 1903.

RECORDS: Church Records: 6 vols., 1884--, containing minutes and registers, all in a safe at the church. Financial: all included in treasurer's annual report, in minutes. Organizations: Sunday School, Ladies' Aid, Luther League, current record books kept by the secretaries.

31. SWEDISH EVANGELICAL LUTHERAN SALEM CHURCH, 1887--, 1291 Park Ave., Bridgeport, Fairfield County.

Organized on April 26, 1887. The church was incorporated in 1910: meeting for organization held April 27, 1910, certificate of incorporation filed April 29, 1910; and property transferred from the ecclesiastical society to the church, April 28, 1910, as by certificate filed April 29. [Sp.L., Vol. 16, p. 1423]

This church traces its origin to the settlement of Swedish people in the city early in the 1880's. Desiring to have Lutheran services, they appealed to the Rev. Dr. Conrad Emil Lindberg, pastor of the Gustavus Adolphus Church, New York City. He sent to them the Rev. Axel B. Lilja, then a city missionary in New York, who made his first visit on November 29, 1885 and held service in a Congregational chapel where the West End

Congregational Church now stands, on Colorado Ave. At the close of the service the Swedish Evangelical Lutheran Society in Bridgeport, Conn. was organized. Pastor Lilja visited the congregation two Sundays a month, and at the close of 1886 the society had grown to 64 members.

On April 10, 1887 the society purchased the present lot on Park Ave. for $1500. The congregation was formally organized on April 26, at a meeting held in Christ Episcopal Church, Courtland St., with the Rev. C.E. Lindberg presiding. At that time the congregation numbered 68 members, including 58 communicants and ten children. From spring to fall, 1887, the services were held by P.J.O. Cornell, then a student, later pastor at Manchester. [See entry 27] Toward the close of the year came the first ordained pastor, the Rev. N.G. Johnson of Naugatuck, who served until the summer of 1890. His successors in the pastorate have been: Rev. Messrs. C.A. Blomgren, Ph.D., 1890-94; Karl A. Martin, 1895-99; C.E. Cesander, 1900-1904; Peter Froeberg, 1905-12; David J. Nordling, 1913-15; A.J. Okerblom, 1916-39; and the present pastor, the Rev. Karl Johansson, March 1, 1940—.

Until the present church edifice was erected, the congregation met in Trinity Episcopal Church, in the Elks Hall at 117 State St., and the Presbyterian Church on State St. The annual meeting of 1888 voted to build a church, the cornerstone was laid in the early summer of that year, and the building was dedicated on September 1, 1889, by the Rev. Dr. L.P. Ahlquist, president of the New York Conference. Services took place in the chapel until the church proper was finished. In 1902 it was voted to build a balcony, and to install a pipe organ. A kitchen was provided in the summer of 1905.

The church is a red brick edifice of gothic style, with steeply-pitched slate roof, square tower with entrance vestibule in front, surmounted by a slate-covered, wooden-frame belfry and spire. The belfry contains a bell. The interior, lighted by colored-glass windows, is light and cheerful, with white altar, semi-circular altar-rail, font and pulpit. Over the altar is a large painting, given by the Dorcas Society, of Christ praying in the Garden of Gethsemane. There is an honor roll, with the names of young men of the church who served in the World War. A parish house, of red-brick construction, is attached to the church at the rear. The wooden-frame, shingled parsonage, at 1576 Park Ave., was bought in July 1906 for $5000.

The parish has been aided by the following societies: the first Sewing Society, which flourished from 1886 to 1903, having been organized even before the church itself; the Tabor Young People's Society, established July 8, 1889; Dorcas Society of Women, established May 29, 1902; Choir, organized in 1905; Confirmation Association, organized January 12, 1906; Concordia Young Ladies' Society, which began on February 4, 1907; Phoebe Society of ladies of St. Peter's Chapel on the east side of the city, organized November 13, 1907; [See entry 104] Men's Club, founded March 17, 1908; the Children's Friend group, primarily for support of the Sunday School at Black Rock, and established January 13, 1909; [See entry 31a] Willing Workers (girls), started on July 8, 1911, disbanded at the end of 1917.

There have been many important events, improvements and additions since 1916, when the Rev. A.J. Okerblom became pastor: the pastor's garage was built in 1916. St. Peter's Chapel, Connecticut Ave., was sold to the East End Congregation Ayn Jacov for $6500 in 1917. In the same year

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the Women's Missionary Society was started, and in 1918 the debt on the church property was wiped out. In 1919 the publication of the Salem Herald was discontinued. In 1921 the church spire, parsonage and garage were repaired. In the following year English services were introduced on the 2nd and 4th Sundays. The Swedish summer parochial school ceased in 1923. An addition to the Sunday school room was provided in 1924, and was dedicated on October 2nd. In 1925 the interior of the church auditorium was frescoed. The Sunday school was reorganized in 1926, and in 1927 the church held a great celebration of its fortieth anniversary. In 1929 a new pipe organ with chimes was installed and a year book was issued. The Junior Mission Society was founded in 1931. Two years later the English service was begun for every Sunday. The Junior Choir and the Brotherhood Chorus started in 1934. In the following year the church interior was decorated, rededicated April 14. The Junior Luther League was organized on October 20, 1936, and the Salem Bible Class was founded by the young people, February 7, 1937. The fiftieth anniversary was celebrated in 1937.

This church has had two district Sunday schools: one, called St. Peter's, on Connecticut Ave. in the East End; and one on Princeton St., Black Rock. St. Peter's Chapel, which no longer exists, was founded about 1907, in the pastorate of the Rev. Peter Froeberg, who came in 1905. In the spring of 1910 the St. Peter's Chapel was erected on Connecticut Ave., on the east side of the city. The building and lots cost nearly $4000. In 1917, however, the chapel was sold to a Hebrew congregation, Ayn Jacov, and the work was abandoned. [See entry 104] The Black Rock or Princeton Street Chapel, still flourishing, was organized as a Sunday School in May 1907. [See entry 31a]

HISTORIES: Waldo, George C., Jr., editor, History of Bridgeport and Vicinity, Vol. I, N.Y., Chicago, 1917. (Very brief mention) Year Book, 1929. Fifty Years of Progress, 1887-1937, Salem Lutheran Church, Bridgeport, Conn.: extensive historical sketch. The Salem Herald, 1906-19.

RECORDS: Minutes: 5 vols., 1885-99, 1900-1910, 1911-20, 1921-30, 1930--. Registers: 4 vols., 1885-1900, 1901-25, 1926-30, 1930--. These records are kept in a safe at the parsonage, 1576 Park Ave. Financial: 4 vols., 1885-1900, 1901-20, 1921-30, 1930--, in a safe at the parsonage. Organizations: with records in the custody of their respective secretaries: Sunday School, 1887--. Senior Luther League, 1889--. Dorcas Society, 1902--. Senior Choir. Concordia Society, 1907--. Phoebe Society, 1907--. Black Rock Sunday School, 1907--. Salem Lutheran Brotherhood, 1908--. Women's Missionary Society, 1917--. Junior Missionary Society, 1931--. Junior Choir, 1934--. Junior Luther League, 1936--. Prayer Circle, 1892-, 1927--.

31a BLACK ROCK OR PRINCETON STREET CHAPEL, 1907--, Princeton St., Black Rock, Bridgeport, Fairfield County.

Organized in May 1907, as a branch Sunday school, by the then pastor of Salem Church, the Rev. Dr. Peter Froeberg. The school then consisted of about 15 pupils and five teachers, and an organist. The first meeting place was a small chapel on Gilman St., which was unheated. In September 1907 the school therefore began to meet in the home of Mr. and Mrs. Andrew Johnson, 207 Fox St., and there remained for two and one-half years. Due to increase in numbers, in the spring of 1910 the school

moved to a portable building on the grounds of the public school, Brewster St., for the summer months. In the Autumn the chapel of the Swedish Baptist Church on Brewster St. was rented, and meetings took place there on Sunday afternoons until the present chapel was erected.

Arrangements for building were made by Pastor Froeberg, aided by the Children's Friend Sewing Society, established January 13, 1909 to support the school at Black Rock. A lot was bought for $600 and the chapel was erected in 1912. It is a wooden-frame, shingled building, with a shingled roof, set on a high, stuccoed foundation, in the gothic style of architecture. The entrance vestibule, at the left front corner, is surmounted by a shingled belfry and spire with a cross. The windows are gothic, with diamond panes. A neat picket fence bounds the lot in front. The chapel is used for services, social gatherings, and the Sunday school, which by 1937 had an enrollment of 55 pupils, teachers and officers.

HISTORIES: See entry 31

RECORDS: Organizations: Sunday School, May 1907--. Children's Friend Sewing Society, January 1909--. For other records, see entry 31.

32. SWEDISH LUTHERAN LEBANON CONGREGATIONAL CHURCH, 1887--, Stearns St., Bristol, Hartford County.

Organized October 20, 1887. This congregation originated in the visits of occasional Swedish preachers, including the Rev. Ludvig Holmes, D.D., who later became pastor of the Swedish Lutheran Church at Portland, Conn.; and the Rev. O.W. Ferm, later located in Sioux City, Iowa. The church really was an offshoot of the earlier Bethesda Church in Forestville, [see entry 26] and was started with only 56 communicant members. There was no settled pastor until the arrival of the Rev. A.F. Lundquist, who came in 1893 and served for ten years. He then resigned to take charge of a church in McKeesport, Pa. Since his installation the Bethesda Church of Forestville and the Lebanon Church in Bristol have been served by the same pastor.

The first meetings of the church were held at the old Y.M.C.A. Hall, later at Trinity Episcopal Church. In 1891 the congregation erected the present church on Stearns St., diagonally across the head of the green from the Congregational Church. It was dedicated in December of that year. The building is wooden-frame, clapboarded, with a square tower over the entrance at the left front corner, and a shingled roof, and is painted gray. The interior, which will seat about 200 people, is lighted by arched windows of amber glass, and has a metal ceiling, light oak pulpit and other furnishings, a small electric organ, central dome lighting and electric pulpit candles given by the League. There is a wooden-frame parsonage on the lot to the right of the church. The church and the parsonage together cost $9200.

HISTORIES: Smith, Eddy N., et al., Bristol, Connecticut (In The Olden Time "New Cambridge") Which Includes Forestville, Hartford, 1907. Peck, Epaphroditus, A History of Bristol, Connecticut, Hartford, 1932. Hjelm, Rev. A.O., Pastor, 35th Anniversary booklet, Minnesskrift, 1887-1922, in Swedish. Johnson, Rev. Henning L., Pastor, Fiftieth Anniversary, 1887-1937, in English, Augustana Book Concern, Rock Island, Ill., 1938.

RECORDS: Minutes: 3 vols,, October 20, 1887-1902, 1902-28, 1928--. Registers: 3 vols., 1893--. Vol. 1 contains baptisms 1893--, confirmations 1894--, marriages 1893--, members 1893--, deaths 1895--. Vol. 2, 1887-1919. Vol. 3, 1918--, includes dates of entrance into the United States, Financial: included in church records, above. All the above

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records are kept by the pastor, the Rev. H.L. Johnson, at the parsonage, 21 Stearns St. Organizations: Sunday School, annual reports included in church records. Ladies' Aid, 1 vol., 1890--, in possession of Mrs. C.R.T. Carlson, 199 Queen St., Bristol. Luther League, The Lilies of Lebanon, Brotherhood, and Women's Home and Foreign Missionary Society, current records.

33. SWEDISH LUTHERAN SALEM CHURCH, 1887--, 14 Salem St., Naugatuck, New Haven County.

Organized 1887. The church originated as early as about 1880, but there was no formal organization until seven years later. A meeting for corporate organization was held March 7, 1900 and the certificate of organization was filed March 26, 1900. [Sp.L., Vol. 13, p. 1260(12)]

The first Swedish preacher to visit Naugatuck was a Free Methodist minister, the Rev. Mr. Ogren, who came in 1880. During the years 1882-83 there were visits by many Lutheran pastors. In 1884 a Congregational minister named Erickson came to organize a Swedish Congregational church, but failed. In 1886 Fritz Jacobson, a student at Yale University, made regular visits to the Swedish Lutherans in Naugatuck, and continued until 1888, when the Rev. N.G. Johnson came from Bridgeport to be the first ordained pastor, but was not settled. There was no settled clergyman until the installation of the Rev. L.H. Beck, an alumnus of Yale University, who served from 1892 to 1893.

The congregation at first rented a hall in Union City, east of the river. In the meantime the parish life had been developing steadily. A Sunday school was flourishing even before the church's formal organization. With the liberal assistance of John H. Whittemore, in 1888 the congregation began the erection of a church building on the west side of the river. It was dedicated in the same year and is still being used, having been remodeled and enlarged, and rededicated on March 14, 1937. It is a wooden-frame edifice in the gothic style, standing on a brick basement, with a wooden belfry surmounted by a spire and a cross. It is painted white. The wooden-frame parsonage was built in the summer of 1892.

HISTORIES: Rockey, J.L., editor, History of New Haven County, Connecticut, Vol. II, N.Y., 1892, under Town of Naugatuck. Bostrom, Rev. Carl D., pastor, Minnesskrift, Naugatuck, 1917, in Swedish. Frendberg, Rev. H.R., pastor, Fiftieth Anniversary, Salem Lutheran Church, Naugatuck, 1937. Minutes of Annual Meeting, Salem Lutheran Church, published annually, copies kept at parsonage. Salem Lutheran Church Calendar, published monthly, copies kept at parsonage. Directory, 1 vol., 1897, kept in church vault.

RECORDS: Minutes: 3 vols., 1887--, in church vault. Minutes of annual meetings, published annually, file kept at parsonage. Registers: 5 vols., 1887--, kept at parsonage, include: Ministerial Acts, 2 vols., 1887-1920, 1921--, baptisms, confirmations, reception of members, dismissal of members, funerals. List of Members, 2 vols., 1887-97, 1897--. Church Register, 1 vol., 1897--. Financial: 3 vols., 1887--, kept by treasurer, Adolph Nelson, Hillside Ave. Organizations: Sunday School: minutes, 1 vol., 1897--; members and attendance, 7 vols., 1893-1920, kept in church vault; and current books, kept at home of superintendent, Eldon Rohs, 143 Quinn St. Young People's League: constitution and minutes, 3 vols., 1899-1904, and finances, 3 vols., 1890, 1893, 1894, all kept in church vault. Luther League: minutes, 2 vols., 1904--, 1914--, kept in church vault, and current books, at home of president, Conrad Rohs, 29

New St. Ladies' Aid: 1 vol., 1901-25, in church vault, and 1 vol., 1925--, kept by president, Mrs. Victor Olson. Lutheran Brotherhood: treasurer's report, 2 vols., 1913--, 1935--, kept in church vault, and current books, at home of president, Robert V. Anderson. Evangelin Circle: books at home of president, Mrs. Herbert Bohlin. Women's Missionary Society: 1 vol., 1921-35, kept in church vault, other records at home of Ethel Salmonson. Bible Class: 2 vols., 1909-13 (minutes) and 1909-35 (treasurer). Building Committee: minutes, 1 vol., 1891-92. Also work sheets, building plans, blue prints, file at parsonage containing material of recent date. Concordia Sick Benefit Society: minutes, 2 vols., 1898--, 1911--, in church vault; financial, 4 vols., 1898-1913; by-laws in pamphlet form, in Swedish, 1914-25. Miscellaneous: 2 letter files containing original copies: letters of dismissal from mother church, certificates, transfers from other churches, records of baptisms and dates of entrance into the United States, etc. Program for the Annual Convention of the New England Conference of the Evangelical Lutheran Augustana Synod, copies kept in church vault.

34. TABOR EVANGELICAL LUTHERAN CHURCH OF BRANFORD, CONNECTICUT, 1888--, Hopson Ave., Branford, New Haven County.

Organized in 1888. (Rockey states, fall of 1887) The congregation was incorporated in 1897, as the "Swedish Evangelical Lutheran Tabor Church," certificate of organization filed January 12, 1897. [Sp.L., Vol. 12, p. 1249] In 1907 the legislature ratified a change of name to "Swedish Finnish Evangelical Lutheran Tabor Church of Branford, Conn." The act was approved April 2, 1907. [Sp.L., Vol. 15, p. 36] In 1940, by permission of the Conference, the name was changed to "Tabor Evangelical Lutheran Church."

This church's origin was due to the efforts of the Swedish and Finnish settlers in Branford and vicinity. The first services were held in the basement of the Congregational meetinghouse, with the Rev. Henry Jacobson as minister. There was no settled pastor until the arrival of the Rev. Konrad Broberg, who came in 1892 and served until 1898.

In the meantime the people erected their first church building, on a rise of ground in the southern part of the village. The cornerstone was laid on October 20, 1889, and the dedication ceremonies took place on August 10, 1890. It was a gothic, wooden-frame edifice, 40' x 58', with a brick basement and a handsome corner tower, costing $5152. This church was destroyed by fire, February 8, 1892. The present church was erected on the same site in 1893 and dedicated August 16th of that year. It is a white, wooden-frame building, clapboarded, standing on a high brick foundation. It has a shingled roof and a square tower over the front entrance vestibule, with an open belfry containing a bell and surmounted by a pyramidal spire with a cross. The general architectural style is neo-gothic. The basement contains a Sunday school and recreation room. A life-size portrayal of Christ provides a background for the pulpit. This has been a prosperous church, and at one time (ca. 1898-1907) it had a daughter church in Stony Creek, which is now defunct. [See entry 96] Only four years after its organization the Tabor Church had more than 100 members.

HISTORIES: Rockey, J.L., editor, History of New Haven County, Connecticut, Vol. II, N.Y., 1892, under Town of Branford. Carlson, Gustave A.G., Anniversary Album, containing historical sketch, published 1918. Golden Jubilee Program, Tabor Lutheran Church, Branford, Conn., Sept. 30,

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Oct. 1-2, 1938. An unpublished history of the church, in Swedish, is deposited in the Branford public library.

RECORDS: Minutes: 4 vols., 1895-1907, 1907-24, 1924-33, 1933--, kept by the pastor, Rev. A.T. Bergquist, 79 Hopson Ave., Brnaford. The minutes prior to 1895 have been lost. Registers: 4 vols., 1888--, including: Ministerial Acts, 2 vols., 1888-1917, 1917--, and Church Records, 2 vols., 1888-1917, 1917--, kept by Rev. A.T. Bergquist, 79 Hopson Ave. Financial: records kept in minutes. Organizations: Sunday School, Women's Auxiliary, and other parochial societies, miscellaneous and current records. Miscellaneous: files including certificates of dismissal, transfer, baptism, etc., kept by the pastor. The church has in its possession the records of the defunct Gethsemane Swedish Lutheran Church at Stony Creek. [See entry 96]

35. ST. JOHN'S LUTHERAN CHURCH OF STAMFORD, CONNECTICUT, 1889--, 54 Grove St., Stamford, Fairfield County.

Organized October 11, 1889, as the "Swedish Lutheran St. John's Society." September 11, 1891, established as "St. John's Lutheran Congregation," with 26 charter members. The congregation was incorporated in 1892, as the "Swedish Evangelical Lutheran Johannes Church," certificate of organization filed February 16, 1892. The previous name was "Swedish Evangelical Lutheran Mission Church of Stamford." [Sp.L., Vol. 12, p. 1249] In 1928 the name was altered again, becoming "St. John's Lutheran Church of Stamford, Conn.," meeting held January 10, 1928, certificate filed December 27, 1928.

This church was gathered under the leadership of the Rev. N.G. Johnson, pastor of the Salem Swedish Lutheran Church in Bridgeport. The original St. John's Society was established with a membership of around 40. For the first two years the services were held in different homes. Arrangements were made to have services every Friday evening in the chapel of St. John's Episcopal Church, for a rental of fifty cents on each occasion. The congregation, to meet its running expenses, agreed upon a membership fee of fifty cents a month for husband and wife, and thirty-five cents for a single person. The first Communion service was held on Good Friday, 1891, by the Rev. Dr. C.A. Blomgren from Bridgeport. He presided at the meeting to organize the church, September 11, 1891, as the "Swedish Evangelical Lutheran St. Johannes Church," serving until September 1892 as temporary pastor. The other pastors have been as follows: P.A. Fair. 1896-97; O.A. Henry, 1901-3; A.J. Ostlin, 1904-10; C.O. Thunberg, 1911-13; H. Luther Wilson, 1914-16; C.A. Stenholm, 1917-22; and Nore G. Gustafson, 1925--.

The congregation continued to worship in the chapel of St. John's Episcopal Church until January 1892, when they moved to the Sunday school room of the First Congregational Church. A meeting on April 29, 1893 decided to erect a church building, on a lot on St. John's Place, secured by the trustees in accordance with a vote passed by a meeting held on February 22nd. The cornerstone was laid on January 1, 1894. The building was designed by the Rev. P.A. Fair, who came to Stamford to supervise the work. Dedication ceremonies took place on December 13, 1896. The organ, which is still used, was secured in the pastorate of the Rev. A.J. Ostlin (1904-10), with $300 donated by Mr. Andrew Carnegie through the influence of Mrs. William H. Jones, a well known business woman of Stamford, who was

then serving as the church's organist. The building was removed from St. John's Place to the present location, July 1, 1923, and was greatly improved by the addition of a sacristy and council room in the rear, and a basement. In the fall of 1925 the interior was painted and redecorated. The church is a wooden-frame edifice in gothic style, on a high stone foundation, clapboarded, with shingled roof, a square belfry and a pyramidal, shingled steeple topped by a cross. The building is painted white and has colored-glass windows. The interior furnishings are simple, the only remarkable feature being a large mural painting over the altar, portraying Christ at prayer in the Garden of Gethsemane. The parsonage was secured in 1911-13. A new parsonage, of colonial type, was erected on Strawberry Hill Ave., in the summer of 1939.

The church has enjoyed a slow and steady growth. At the twenty-fifth anniversary there were 146 communicants and 56 children; in 1928, 252 communicants and around 47 children; in 1939, 309 communicants and about 80 children. From 1889 to 1922 only the Swedish language was used in the services, but thereafter both Swedish and English, and for the past eleven years there have been one Swedish and one English service every Sunday, alternating between morning and evening services. It is related that in early days the congregation used the chapel of St. John's Episcopal Church for their early morning Christmas service, at 5 A.M. They rang the bell, which was used also as a fire signal, and brought the horse-drawn fire engines, the milkmen and a crowd of curious people, who stayed to the service, obliging the sexton to open the main church edifice.

HISTORIES: Twenty-fifth Anniversary Album, 1914. Thirtieth Anniversary Album, 1919. Year Book and Directory, 1928, St. John's Evangelical Lutheran Church, with historical sketch by Pastor, Rev. Nore G. Gustafson.

RECORDS: Minutes: 2 vols., 1889-1900, 1900-1923, bound and MS, in Swedish; and 1 vol., 1923--, loose-leaf and typewritten, in English. These volumes contain also the pastoral acts such as baptisms, confirmations, marriages, burials, etc., and the names of members. Financial; incorporated in the above volumes. Organizations: Sunday School, attendance records. Current records are kept by the other parochial organizations: Ladies' Aid, Luther League, Tabitha Society, Lutheran Brotherhood, Bible Class, Women's Missionary Society, Church Choir.

36. SWEDISH EVANGELICAL LUTHERAN EMANUEL CHURCH, 1889--, 297 Capitol Ave., Hartford, Hartford County.

Organized October 30, 1889. The church was formally incorporated in 1889 as the "Swedish Evangelical Lutheran Emanuel Church." certificate of organization filed November 16, 1889. [Sp.L., Vol 14, p. 1249]

The origin of this church may be dated as far back as the 1870's. when a minister named Ågren organized a Lutheran congregation. He inclined toward Methodism, however, and the group therefore soon dissolved. At the beginning of 1875 the Swedish Lutherans in Hartford were visited by A.P. Monten, who at the time was a theological student and later became pastor of the Swedish Lutheran church in Portland, Conn. He visited Hartford regularly from August 19 to the close of the year. On March 18, 1875 the Rev. Conrad Emil Lindberg, pastor of the Gustavus Adophus Church in New York City, preached and held a Communion service in which twenty-three persons partook. He visited Hartford again in the following year. From 1876 to 1879 services were held by A.P. Monten. C.O. Lindell, C.E.

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Lindberg, P.J. Swärd, A.P. Carlson, D.O. Linell, J.G. Princell, E.A. Fogelstrom, A.B. Carlson, Anders Kinell and J. Mellander. After May 18, 1879 these visits apparently ceased, because of the removal of many Swedish families from the city.

Church work was resumed in 1882, when the Danes and the Swedes united for the ministrations of a Danish pastor, the Rev. I.H. Jörgensen, who began records of his ministerial acts. The Swedes, however, preferred separate services, and in November 1882, a meeting at the home of Andrew Booth, 22 Canton St., voted to call a Swedish Lutheran pastor. The result was an invitation to the Rev. Ludvig Holmes to preach in the Morgan Street Hall. The Swedes then dissolved their religious connection with the Danes. Pastor Holmes and others visited Hartford occasionally until a church society was organized in November 1884, with a membership of about 38, which increased to 63 at the close of 1885. Until January 1887 the congregation continued to enjoy the ministrations of occasional preachers. On the second Sunday in January 1887, they called a student, Fritz Jacobson, to preach twice a month. While studying at Yale University, he preached regularly in Hartford and South Manchester and laid a firm foundation for the church in Hartford.

In April 1889 the Rev. Augustus G. Olsson was called to be pastor of the Swedish Lutheran church at South Manchester, and thereafter preached in Hartford. Under his ministry the church attained its formal organization, with about 80 members, at a meeting in the Asylum Hill Congregational Church. Having become fully and regularly organized, the congregation sought a permanent pastor, and on March 31, 1890 they called C.J. Bengtson, a student at the Augustana Theological Seminary in Rock Island, Ill. He served until 1893, when he resigned and left for New Sweden, Iowa. He was succeeded by the Rev. S.C. Franzen of Mankato, Minn., November 17, 1894-May 10, 1910; S.G. Youngert of Rock Island, Ill., June 23, 1912-September 1917; and the present pastor, Julius Hulteen, from Brockton, Mass., November, 1917--.

Immediately after its organization the congregation planned to purchase land and build a church, and bought two lots at the southwest corner of Russ and Babcock Sts. On April 16, 1891 it was voted to begin building, and on September 13, 1891 the cornerstone was laid. The subscription had been started on November 12, 1889 for a church to cost not more than $4000, without furniture, but even this sum was hard to secure. The lots alone cost $1050 in addition. After great effort and sacrifice the building was accepted as complete on February 17, 1892 and was dedicated on July 3rd. At that time the church had only 129 members, of whom 105 were communicants. The parsonage was built in 1895.

Under Pastor Franzen's ministry the congregation steadily grew to 492 communicants and 699 members, so that a new church edifice began to appear necessary. In June 1911 it was voted to purchase the present site on Capitol Ave., for $14,500, and in August the old church property was sold to the Trinity Lutheran Congregation, which now possesses it. The present parsonage at 311 Capitol Ave. was first erected and was ready in August 1912. The cornerstone of the new church was laid on April 27, 1913 by the Rev. Dr. S.G. Youngert, pastor. The basement was ready for services on August 31 and was then dedicated by Rev. Dr. S.G. Öhman, President of the New England Conference of the Augustana Synod. At the same time Dr. Youngert was formally installed as pastor. Construction of the remainder of the building had to be suspended during the uncertainties of

the World War, and attention was directed to securing many new members. Not until January 1921 was the subject of building revived, and revised plans were adopted two years later. A most efficiently organized subscription campaign raised over $80,000 and on March 15, 1923 the contract was let for the completion of the building. It was finished in October 1924, at a cost of more than $148,000, not including the original cost of the basement in 1912 and 1913. The ceremonies of dedication took place on October 24-30, 1924.

The church edifice, one of the finest in Connecticut, is of late English perpendicular gothic style, and is constructed of rough texture brick of a grayish-buff color and trimmed with gray stone. The floor measurement is 112' x 60' and the height of the auditorium is 45 feet. The east tower rises to 88 feet, the west tower 72 feet. The bell in the east tower, weighing 3000 pounds, was cast in Boston in 1850 and in 1923 was bought by the Sunday school from the South Baptist Church, then uniting with the First Baptist Church to form the Central Baptist Church. The interior plan departs from the usual gothic type of nave and side aisles, the roof spanning the entire auditorium. At the rear is a room which can be shut off by a folding partition and used for special occasions. The chancel is flanked by the sacristy and choir room, and has stalls for 35 singers on the west side. All interior woodwork and furniture is of oak, finished in soft tones of antique gray and richly carved. The altar has a canopy of pierced gothic tracery and is surmounted by a reproduction of Thorwaldsen's painting of Christ, two-thirds life size. The altar was given by the Altar League, the pulpit by the West Hartford Ladies' Society, the organ by the Luther League, the pews by the Ladies' Aid Society and the electroliers by the Emanuel Daughters' Society. The many stained-glass windows were given as memorials by members and societies of the congregation. The basement, furnished as a church, is used by the Sunday school and for meetings.

The Sunday school was organized July 24, 1892 and has been in continuous operation since that time. A branch school was organized at Parkville, in the western part of the city, on April 5, 1914, and was moved to Park Road in West Hartford, where a chapel was built for it in 1921, enlarged in 1928. [See entry 53] On March 6, 1921 another branch school was organized at Burnside in East Hartford. It met in the Burnside Library for about eight years and was disbanded in 1929. [See entry 110] The Cradle Roll started in 1918, the Vacation school in 1894.

HISTORIES: Minnesskrift, Svenska Evangelish Lutherska Emanuelförsamlingen, Hartford, Connecticut, Hartford, 1914. (25th Anniversary) All in Swedish. The Swedish Evangelical Lutheran Emanuel Church, Hartford, Connecticut, Story of Its Progress During Forty Years, published for the Fortieth Anniversary, October 29-November 3, 1929. (40th Anniversary) All in English, except an address by the Rev. S.C. Franzen, a former pastor. Souvenir Program, Golden Jubilee, 1889-1939, Swedish Ev. Lutheran Emanuel Church, Hartford, Connecticut. All the above publications contain historical sketches. Parish papers: The Messenger, October 1892-August 1893. Luthersk Kyrkotidning (Lutheran Church News), February 1906-September 1909, and October 1910--. The latter is the oldest Swedish Lutheran paper continuously published in New England.

RECORDS: Minutes: 2 vols., 1910-24, 1926--. Vol. 1, January 13, 1910-January 17, 1924, includes some Sunday School records and financial reports, in Swedish and English. Vol. 2, January 21, 1926--, includes financial reports, Swedish and English. Registers: 4 vols., 1889--.

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Vol. 1, 1889-1909, members. Vol. 2, 1909-25, members. Vol. 3, 1905-25, baptisms, confirmations, marriages, reception of members, dismissals and deaths. Vol. 4, 1919--, baptisms, confirmations, marriages, reception of members, dismissals and deaths. Financial: 1 vol., 1890-1924, current records, and reports in minutes. Organizations: Sunday School, organized 1892, reports in minutes and current records. Ladies' Aid Society, organized 1887; Luther League, 1890, reorganized 1919; Emanuel Daughters, 1903; Lutheran Brotherhood, 1910; Altar League, formally organized 1918; Burnside Ladies' Society, 1921; Women's Missionary Society, a union of all women's societies; Swedish Young People's Society, 1923; Sick Benefit Society Bethany, 1918. These societies have kept records, current ones kept by their respective secretaries. The Luther League has senior and junior branches. The West Hartford chapel has its own societies. [See entry 53] Miscellaneous: many letters of transfer from Sweden to the United States, kept in a safe in the church.

37. SWEDISH EVANGELICAL LUTHERAN EBENEZER CHURCH, 1889--, 96 Oak St., Willimantic, Windham, Windham County.

Organized November 17, 1889. This church was established by a group of Swedish people, who organized a congregation of the Lutheran faith under the leadership of the Rev. Coran E. Forsberg, with 54 charter members. At first the congregation was served by students and meetings were held in various places. In 1890 the congregation applied for admission into the Evangelical Lutheran Augustana Synod and was received. After a time they secured the regular ministrations of a pastor, the Rev. Mr. Danielson, who also served the Salem Swedish Lutheran Church in Norwich. [See entry 44] He was succeeded by the Rev. Mr. Blumberg, who came in 1896 and remained until 1898. Apparently the plan of a separate pastor proved impracticable, and in 1899 the church returned to the former arrangement of sharing a pastor with the Salem Church in Norwich, which has been continued since that time. The early pastors came from the Augustana Theological Seminary at Rock Island, Ill.

In the meantime preparations were started to erect a church edifice. Funds were collected in June 1892, and in September a lot was bought at the corner of Oak and Summit Sts. Construction was begun in April 1893, the first service was held in the church on October 15, 1893, and the dedication ceremony took place on July 1, 1894. On August 27, 1916 the building was struck by lightning and badly damaged by fire, but was immediately rebuilt in 1916-17. A remodeling took place in 1924-26. The present church is a wooden-frame edifice in the "Colonial" style, and has a tower with a bell and a steeple, and stained-glass windows. In 1920 the women of the congregation were granted equal suffrage with the men, and in 1927 the envelope weekly-pledge system was introduced for the financial support.

HISTORIES: None.

RECORDS: Minutes: 3 vols., 1889--, vol. 1, 1889--, vol. 2, 1891-1934, vol. 3, 1935--. Registers: records kept by the pastor with those of the Salem Swedish Lutheran Church in Norwich. Financial: 2 vols., 1889-1927, 1927--, envelope weekly-pledge system since 1927. Organizations: Sunday School, organized August 17, 1893, attendance records. Ladies' Aid, organized 1889. Young People's Society, organized October 1893. Helping Hand, organized 1901, active only a few years. Luther League, 1906. Missionary Society, organized 1932. Lutheran Brotherhood, organized 1932. The past and current records of the active societies are

kept by their respective secretaries. No records of the reception or dismissal of members of the church were kept, 1900-1907.

38. AUGUSTANA EVANGELICAL LUTHERAN CHURCH, 1890--, 146 Center St., Meriden, New Haven County.

Organized February 18, 1890, as the "Svenska Evangeliska Lutherska Emanuel-församlingen" (Swedish Evangelical Lutheran Emanuel Congregation). The church was incorporated in 1938: certificate dated January 31, 1938, recorded February 9, 1938.

There were Swedish Lutherans in Meriden as early as 1878, and about that time the Rev. Dr. Ludvig Holmes made an unsuccessful effort to establish a permanent organization. Although Swedes had been coming to the city since about 1865, there were still not enough of them to form a church. About 1878 a Swedish branch of the Y.M.C.A. was organized, and for a while it conducted services in homes and other places, led principally by the Rev. Dr. Ludvig Holmes of Portland, Conn. [See entry 26] Later services took place in St. John's German Lutheran Church, in the German Lutheran Immanuel Church, [See entries 1, 73] Bethany Chapel on Britannia St. and the Y.M.C.A. hall. A preliminary organization was formed on March 22, 1889, and this was reorganized in 1890 as a church, which was formally incorporated in the same year.

The congregation at first was served as a mission, and preaching services were held at frequent intervals by the Rev. O.W. Ferm of New Britain, the Rev. C.J. Bengtson of Hartford, and by divinity students, until 1893. In that year the congregation called the Rev. A.F. Wicklund, who became the first resident pastor and served about two years. The first pastor to reside in Meriden and preach in the new church was the Rev. Dr. Julius Lincoln, of American birth, from the Augustana Seminary at Rock Island, Ill. He served only a year, 1895-96, accepting a call to a pastorate in Jamestown, N.Y.

Under the ministry of these two men, the congregation proceeded to erect its first church building. A lot was purchased at the corner of Center and Miller Sts. and a building committee was appointed. The cornerstone was laid on June 16, 1895, and the edifice was dedicated on October 27 of the same year. It was a gothic-style, frame building, clapboarded, on a brick foundation, with a square tower over the front entrance, with belfry, steeple and cross. A small sacristy was attached to the left rear corner. This church was badly damaged by fire in 1935, so that it was decided to erect another one.

The present church edifice, erected in 1936, was dedicated on June 21, 1936 and December 3, 1939. It is an exquisite example of modern gothic architecture, constructed of buff brick trimmed with white stone, and has a fine slate roof and gothic windows filled with lightly tinted pure amber and blue glass. The auditorium, with seats for about 184, has three aisles without pillars. The choir stalls, accomodating about twenty singers, are at the right of the chancel with the organ console. The chancel, with a very fine wooden altar, is flanked by the sacristy and choir room, and the pulpit is located on the left of the chancel near the sacristy door. A small gallery in the rear, over the entrance, is lighted by a four-lancet gothic window. The basement contains a school and social room, classrooms and a kitchen. The church has no tower, belfry or bell.

The earliest pastors of this church used to serve the now defunct Bethania Swedish Lutheran Church in Wallingford. [See entry 95] The

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Bethel Swedish Lutheran Church in Deep River is served from this parish. [See entry 43]

HISTORIES: Gillespie, C. Bancroft, compiler, A Century of Meriden, Meriden, 1906. Proposed Augustana Lutheran Church, Meriden, Connecticut, leaflet, June 1935. Augustana's Service of Dedication, June Twenty-First, Nineteen Hundred Thirty Six. Dedication Program, December Third, Nineteen Hundred Thirty-Nine. The Lutheran Companion, Vol. XLVIII, No. 10, March 7, 1940, article, "A Chaste Sanctuary, A New Temple Rises from Ashes at Meriden, Conn."

RECORDS: Minutes: 4 vols., 1889-1904, 1905-22, 1923-36, 1936--, kept by the church clerk, M.A. Wickstrand, 54 Franklin St. Registers: 2 vols., 1895-1926, 1926--. Vol. 1 kept by Mr. Wickstrand, vol. 2 in the church safe. Members book, 1 vol., 1890-1914, kept by Mr. Wickstrand. Financial: records kept in minute books. Organizations: Sunday School, 1 vol., 1919-31 and current records. Other books are lost. Ladies' Aid, 1 vol., 1913-17 and current records. Young People's Society, 2 vols., 1892-1914, 1908-16, and current records. Other societies which have kept records are: Augustana Choir, Alyssum Club, Women's Missionary Society, Luther League, Brotherhood, Siloa Sick Benefit Society.

39. SWEDISH EVANGELICAL LUTHERAN ST. PAUL'S CHURCH, 1891--, 38 Jackson St., Ansonia, New Haven County.

Organized February 27, 1891. Incorporated in 1892, certificate of organization filed January 26, 1892, property transferred from the ecclesiastical society to the church. [Sp.L., Vol. 12, p. 1249]

This church was established at a meeting in the home of Nils Nystrom, 45 North State St., under the leadership of the Rev. Fritz Jacobson, then pastor of the Swedish Lutheran Church in New Haven. In April of the same year a Ladies' Aid Society was organized, and this became a great financial and social aid to the young church. There have been eight regularly called resident pastors since the establishment of the congregation: the Rev. Messrs. J.A. Carlstrom, A.J. Andrews, Victor Beck, Vergilius Ferm, A.D. Mattson, C.H. Nelson, W.E. Benson and A.R. Nordgren, from September 1939--.

After worshipping for a time in temporary places, the congregation with the aid of friends purchased a lot at the corner of Main and Tremont Sts. The first church building was dedicated in 1896, by the Rev. Dr. G. Nilsenius, president of the New York Conference of the Augustana Synod. The first parsonage was purchased and used until 1911, and in 1928 a second parsonage was erected at 20 Holbrook Court. The second and present church edifice was dedicated on October 26, 1913. It is a gothic building, constructed of stone and stucco. It has a bell, a very fine window over the altar, and an excellent pipe organ.

HISTORIES: Bradley, Henry M., Jr., historian, and Molloy, Leo T., compiler, Tercentenary Pictorial and History of the Lower Naugatuck Valley, Ansonia, 1935, under Ansonia. The church is now preparing to celebrate its fiftieth anniversary and to publish a history on that occasion.

RECORDS: Minutes: 3 vols., 1891--, kept by the secretary. Registers: 2 vols., 1891--, kept by the pastor, the Rev. A.R. Nordgren: church membership, 1 vol., 1891--, and pastoral acts, 1 vol., 1919--. A new loose-leaf record of membership to be completed in 1940. Financial: there are a number of volumes, covering the entire period of the church's existence, kept by the treasurer. Organizations: Sunday School; Ladies'

Aid; Symblos Society (women); Men's Club; Young People's Society, inactive, to be reorganized in September 1940; and a choir.

40. SWEDISH EVANGELICAL LUTHERAN TABOR CHURCH, 1891--, High and Liberty Sts., Middletown, Middlesex County.

Organized November 18, 1891. The church originated as far back as the early part of 1870, when Swedish people began to settle in Middletown. Early in 1880 a larger immigration began, and by 1891 there were more than thirty Swedish families in the city, mostly members of the Zion Lutheran Church of Portland. Urged by Dr. L.P. Ahlquist, president of the New York Conference, the Mission Board commissioned a student, Karl A. Martin, to begin mission work in Middletown and vicinity. He came on August 21, 1891 and began to hold services in Portland, Cromwell and Middletown. He became the first settled pastor and served until his resignation in November 1895. His successors in the pastorate have been: the Rev. Messrs. O.H. Sylvan, 1896-99; C.A. Bergendoff, 1900-1912; C.E. Anderson, 1912-21; Albin Lingren, 1921, and the present pastor, the Rev. S.L. Hanson. The first pastor came from the Augustana College and Seminary at Rock Island, Ill.

After fruitless efforts to secure other places, the congregation obtained the use of the old Town Hall court room, with a fee of one dollar for each service. The first service was held on September 14, 1891, with a large congregation. At the next meeting, September 18, the Swedish Evangelical Lutheran Church Society of Middletown, Conn., was organized with 62 members. On the following Sunday about 200 persons attended the service. At the second society meeting a committee was elected to obtain a church lot, and at the third meeting, October 29, 1891, it was resolved to purchase the present lot. The congregation was formally organized on November 18, with 109 members, as the Swedish Evangelical Lutheran Tabor Church of Middletown, Connecticut, and adopted the form of church constituted by the Augustana Synod. On the following day 21 more persons decided to join, making 130 charter members. By January 14, 1892 there were 184 members in Middletown and 30 in Cromwell. On March 3, 1892 the deed for the church lot was recorded.

In the meantime the subscription for a building had been started, and on February 8 a building committee had been elected. The cornerstone was laid on Sunday, November 20, 1892, with the Rev. L.P. Ahlquist, president of the New York Conference, officiating. In the erection of the church many members of the congregation volunteered their labor, as it was a time of economic depression and much unemployment. By June 18, 1893 the basement was ready for services and the first service was held in the new church; and the auditorium was roofed by August 1st. On Sunday, April 7, 1895, the completed edifice was dedicated, in the presence of 600 persons; and in the evening Pastor Martin was formally installed.

The church is a wooden-frame, clapboarded and shingled edifice, on a cut stone foundation, with a shingled roof, and a square tower over the front entrance, with a belfry, bell and a short, pyramidal steeple. It is in the gothic style of architecture, with shallow transepts, and colored gothic windows. The interior has a sanctuary with an unusual semicircular rail and an altar painting of the crucifixion. The sacristy is behind the altar, and in the rear of the church is the choir gallery. The basement of the church contains Sunday school and social rooms. On March 16, 1897 the congregation decided to purchase the lot west of the church on Liberty St., and on it the present wooden-frame parsonage was

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built in 1902. In 1905 the interior of the church was renovated at the expense of the Luther League. On December 12, 1907 the "Junia" Society presented a bell which is still in use, and in 1911 the altar painting and altar table were placed in the church by the "Junia" Society and the Luther League. The parsonage was renovated in 1912, and in 1914 a garage was erected for the pastor.

Regular services in English were introduced in 1922, for the special benefit of the younger members. In the years 1922-25 many repairs and improvements were made to the church property, in anticipation of the thirty-fifth anniversary celebration. Since 1922 the congregation has become more and more English speaking, and at the present time there is one service a month in Swedish, but three in English. This church formerly had a branch in Higganum, Bethesda Swedish Lutheran Church, now defunct. [See entry 94]

HISTORIES: Anniversary Album of the Tabor Lutheran Church, Middletown, Conn., published for the Thirty-Fifth Anniversary Celebration, September 17-19, 1926.

The pastors of this church have served also the Bethlehem Swedish Lutheran Church in East Hampton [see entry 48] and the defunct Bethesda Swedish Lutheran Church in Higganum. [See entry 94]

RECORDS: Minutes: of annual and special meetings, 2 vols., 1924-32, 1932--, in custody of the secretary, Ernest G. Peterson. No earlier books have been located. Registers: 1 vol., pastoral records, 1891-1925, including baptisms, confirmations, marriages and deaths. Since 1925 these records have been kept by a card system. Also 2 vols., membership books, continuous, no special dates. All the above records are kept by the pastor at the parsonage, 136 Liberty St. Financial: reports in minutes, current records kept by the treasurer. Organizations: Sunday School, organized October 11, 1891, taught in English since 1925, has attendance records, reports in minutes of the church. Parochial or Summer School, 1895-1923, reports in minutes of the church. Other organizations which have kept records and made reports are: Altar League, founded June 9, 1919; Choir, started in 1892; Luther League, organized April 5, 1894; Tabitha Society, founded in 1898; Women's Missionary Society, organized April 12, 1923; Enighet Society, records from January 14, 1897.

41. ZION EVANGELICAL LUTHERAN CHURCH, 1891--, 201 Cherry St., Waterbury, New Haven County.

Organized December 30, 1891. The church was incorporated in 1892, certificate of organization filed February 2, 1892, as the "Swedish Evangelical Lutheran Zion Church." [Sp.L., Vol. 12, p. 1249] This name was continued until the annual meeting held January 15, 1940 when it was decided to adopt the present title.

The origin of the church may be traced as far back as 1872, when the first Swedish settlers began coming to Waterbury. The early Swedish residents were divided between the Lutheran, Congregational and Baptist denominations and for years none of these groups was strong enough to organize a church. The earliest efforts to minister to the Swedes were made under Congregational auspices in 1884 by the Rev. C.J. Erixon, who held occasional services in the conference room of the First Congregational Church. In 1888 he was succeeded by the Rev. C.E. Poole, minister of a Swedish church in Collinsville. [See entry 105] A Swedish Congregational mission was begun on February 21, 1886 by Miss M.W.G. Burgess, parish missionary of the First Church. The Baptists also held occasional Swedish services in the lecture room of the First Baptist Church.

In the meantime the Lutherans had not been idle and the Swedes were visited by Lutheran preachers, including N.G. Johnson and Fritz Jacobson, Ph.D., of the Yale Divinity School. The Lutheran services took place in the parish house of St. John's Episcopal Church. Efforts to unite with the Congregational group were fruitless, and when the Congregational services were discontinued, the field was left open to the Lutherans. On December 28, 1890 they organized a Swedish Lutheran Society with the idea of founding a church in full connection with the Augustana Synod, which was done in the following year. The church was received into the New York Conference in February 1892. The first settled pastor was the Rev. W.P. Anderson, a graduate of the Augustana College at Rock Island, Ill., who came to Waterbury in 1893 and left May 17, 1895 to become pastor of the Swedish Lutheran church in South Manchester. Although he was the first settled pastor, the church was organized under the leadership of the Rev. L.H. Beck, then pastor of the Salem Lutheran Church in Naugatuck. [See entry 33] Five of the charter members were still living in 1940.

Until the present church building was started, services continued to be held in the chapel of St. John's Episcopal Church and the conference room of the First Congregational Church. The Rev. Mr. Anderson at once set to work to secure the erection of a church edifice, the cornerstone of which was laid on October 14, 1893. The lot cost $6800 and the building about $7000. The basement was occupied during the winter and in January 1894 Mr. Anderson was installed as pastor. In November 1894 he reported 200 members, out of a total Swedish population of from 400 to 600. The upper part of the church was completed and used in the following year. The church building is a red brick structure in the gothic style with three large front entrances, the central one being surmounted by a square brick tower with a wooden-frame shingled belfry and pyramidal spire. The roof of the church is of asphalt shingles. There is a wooden-frame parsonage, two stories, eight rooms, located at 271 Cooke St. The church in 1940 had a little over 300 baptized members, about 260 communicants, and 53 children, 33 unconfirmed in the Sunday school. The pastor serves also the Swedish Lutheran churches in Thomaston and Torrington. [See entries 45, 47]

HISTORIES: Anderson, Joseph, D.D., editor, The Town and City of Waterbury, Connecticut, from the Aboriginal Period to the Year 1895, Vol. III, New Haven, 1896. Pape, William J., History of Waterbury and the Naugatuck Valley, Connecticut, Vol. I, Chicago, New York, 1918. Minnesskrift, Svenska Evangelisk Lutherska Zionförsamlingen, Waterbury, Conn., Augustana Book Concern, Rock Island, Ill., 1916.

RECORDS: Minutes: 4 vols., 1890--, beginning with the organization of the society, and including the present loose-leaf book, kept at the parsonage, 271 Cooke St. All in Swedish, excepting the last ten or fifteen years. Registers: 2 vols., in Swedish and English, kept at the parsonage. Vol. 1 contains baptisms, confirmations, marriages, reception and transfer of members, and funerals, and is incomplete, records lacking for some years. Vol. 2, membership by families. Current book, loose-leaf, members and pastoral acts. Financial: reports in minutes, current records kept by the church's treasurer. Organizations: Sunday School, Women's Missionary Society, Lutheran Brotherhood, Daughters of Zion, Iduna Art Circle (women), Luther League. Most of these societies keep current records in the hands of their respective secretaries.

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42. SWEDISH EVANGELICAL LUTHERAN TRINITY CHURCH, 1892--, Washington Depot, Washington, Litchfield County.

Organized in the spring of 1892. The church was incorporated in 1894. The meeting for organization of the corporation was held on July 21, 1894, and the certificate of organization was filed on August 30, 1894. [Sp.L., Vol. 12, p. 1249] For a time after its organization the congregation held services in a rented building.

The present and only church edifice was erected doubtless in 1895, as the first service in it was held on Christmas Day, December 25, 1895. The exact date of dedication apparently is unavailable. The church is a simple, wooden-frame structure with a steeple, and has windows of white glass bordered by small panes of colored glass. In 1937, at the forty-fifth anniversary of the congregation, the interior was considerably remodeled. The most noteworthy addition received at that time was an oil painting which now hangs over the altar, depicting the birth and crucifixion of Christ. It was made and presented to the church by Count Sparre of Sweden, brother-in-law of Baron Von Mannerheim, famous leader of the Finnish army.

The first settled clergyman was the Rev. P.A. Fair, who served from 1893 to 1897 and was an alumnus of the Augustana College and Seminary at Rock Island, Ill. As the congregation is small, it now has no resident pastor and is served by the pastor of St. Paul's Swedish Lutheran Church in Ansonia, [see entry 39] with which it became a parish in 1936.

HISTORIES: None

RECORDS: Minutes: kept by the secretary. Registers: 2 vols., church membership, 1892-1912, 1912--, kept by the pastor. Also pastoral acts, 1 vol., 1904--, kept by the pastor. Financial: included in the church minutes. Organizations: Sunday School, Sewing Circle, and Young People's Society, inactive, no permanent records other than the annual reports given for the church minutes.

43. SWEDISH EVANGELICAL LUTHERAN BETHEL CHURCH, 1892--, Kirtland and Read Sts., Deep River, Saybrook, Middlesex County.

Organized July 23, 1892. The church was incorporated in 1898, certificate of organization filed November 21, 1898. [Sp.L., Vol. 13, p. 1260 (12)]

The meeting for the organization of this church was held on July 23, 1892. For about six years the congregation had neither a pastor of its own nor a house of worship. The first settled clergyman was the Rev. Karl E. Martin of Middletown, from Augustana College, who served from 1898 to about 1904. Apparently little is known about him among the present members of the congregation.

The present and only church edifice was erected and dedicated in 1898. It is a wooden-frame, clapboarded edifice, painted white, of one story set on a foundation of small cut stones. It is about 40' x 25' and has a short spire. For a time the building served as a place of worship for the Christ's English Lutheran Church, a mission of the Zion German Lutheran Church of the Missouri Synod, in Wallingford. That congregation then worshipped in a private house in the town of Chester, [see entry 8] but is now using the Bethel Church again.

The congregation is small and has no resident clergyman, being served bimonthly by the Rev. Leonard I. Johnson, pastor of the Augustana Swedish Lutheran Church in Meriden. [See entry 38]

HISTORIES: There is no separately published historical sketch of this church. It is very briefly mentioned in: In The Land of the Patentees, Saybrook in Connecticut, published by the Saybrook Tercentenary Committee, 1935, second edition enlarged, published by the Acton Library, 1935, printed by the New Era Press, Deep River, Conn.

RECORDS: Minutes: 1 vol., Protokoll över Svenska Ev. Lutherska Bethel Forsamlingen i Deep River, Conn., January, 1925--. This book, kept by Victor Carlson, contains financial records of the church, and of the Lutheran Sewing Society, baptisms, marriages, etc. Registers: 1 vol., listing members, baptisms, births, deaths, marriages, etc., kept by Victor Carlson. Financial: 1 vol., 1924--, kept by John Manuelson, 45 Spring St.

It is said that the older records were kept in the church library, but that they are now in the hands of an unidentified member of the church. The available records are in good condition.

44. SALEM LUTHERAN CHURCH, 1892--, 175 Hickory St., Norwich, New London County.

Organized September 17, 1892. The original name of the congregation was "Den Evangeliska Lutherska Salemsforsamlingen i Norwich, Connecticut."

Previous to 1892 there were only a few Swedish families in Norwich, but a larger settlement began in that year, with the arrival of C. August Pearson from Crompton, R.I., as foreman at the Shetucket Company. It was largely through him that Swedish people were induced to settle in Norwich and the church was founded. Mr. and Mrs. Pearson, charter members of the Swedish Emanuel Lutheran Church in North Grosvenor Dale [see entry 29] became charter members of the Salem Church in Norwich.

The organization meeting took place in the Otis Library Hall, under the leadership of the Rev. G.D. Nelsenius of Pontiac, R.I., and with F.A. Wicklund, a theological student, as secretary. Credit should be given also to the Rev. G. Augustus Olsson of South Manchester, who had done mission work in Norwich and canvassed the field a few years before. At the first meeting it was decided to affiliate with the Augustana Synod of North America, and to incorporate under the laws of the state. In February 1893 the new church was received as a member of the New York Conference, to which it belonged until 1912, when the New England Conference was formed. The church has always belonged to the Providence District of this Conference, organized March 8-9, 1892, at North Grosvenor Dale.

The congregation grew rapidly from about 20 charter members to 40 adult members on January 1, 1893, when the total membership was 76. At a special meeting, December 14, 1892, the Salem Church resolved to unite with the Ebenezer Swedish Lutheran Church of Willimantic, in one pastorate. [See entry 37] The first settled pastor to be called was the Rev. John G. Danielson, from Augustana Theological Seminary at Rock Island, Ill. He took charge following his ordination in June 1893, and served until April 1897. The Rev. Claus A. Bergstrom of Centerville, R.I., was elected vice pastor, and services were conducted by student David Magnuson of the Ebenezer Church, Willimantic, until the arrival of Mr. Danielson.

The succeeding settled pastors have been: the Rev. Messrs. Nils Gibson, 1898-99; J.A. Broden, 1900-1907; Olof Nordbladh, 1907-12; F.A. Petterson, 1913-23; Henning L. Johnson, 1923-24; Anders J. Anderson, 1926-29; E. Einar Kron, 1930-37, and the present pastor, the Rev. J.A. Burman, 1938--. During vacancies the church has been served by the following

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vice pastors: the Rev. Messrs. G.E. Forsberg, North Grosvenor Dale; Martin Blumberg, Willimantic; C.A. Lindevall, North Grosvenor Dale; and F.G. Granquist, Pontiac, R.I. In 1895 the Willimantic and Norwich churches were separated, the Rev. Mr. Danielson remaining at Norwich, but in 1899 they were reunited under one pastor and have remained so ever since that time.

At the beginning services were held in the Otis Library Hall, in the Buckingham Chapel on Boswell Ave., and in Union Hall on North Main St. In November 1893 the trustees accepted a lot, donated by the Shetucket Company, on the corner of Hickory and Golden Sts. The deed was granted May 8, 1894, the contract for building the church was let on June 9 and work began on June 14th. The cornerstone was laid on July 8 and the first services were held in the new church on October 7th, but the dedication ceremony did not occur until December 2nd, when the service was performed by the Rev. G. Nelsenius, president of the New York Conference. On the same day Pastor Danielson was formally installed. A bell was installed in the summer of 1896. The first organ was purchased from the Gethsemane (now First) Lutheran Church of Worcester, Mass. in 1907. The present wooden-frame parsonage next to the church was erected in 1908-9.

The first church edifice was practically destroyed by fire on the night of February 21-22, 1914, and until it was rebuilt services were held in the Federated Methodist Church on North Main St. A special meeting, held on March 17, 1914, decided to rebuild and appointed a building committee. The contract was let on April 11, 1914 and services in the rebuilt church were resumed in August. At that time the present beautiful chancel window was installed. Improvements to the church and the parsonage were made in 1913, 1915 and 1924. The rebuilt church is a simple, wooden-frame edifice with clapboard siding, in neo-gothic style, with a square tower and belfry, surmounted by a short steeple, over the front entrance. There is one bell.

The pastor of Salem Church also serves the Ebenezer Swedish Lutheran Church of Willimantic. [See entry 37] Special monthly services were begun for members in Baltic, several years before 1909, and were continued by successive pastors. Similar mission services began in Plainfield about 1913, but were abandoned in 1924 because of the removal of the most active families. Since 1923 the Salem Church has held services alternately in Swedish and English. The parish is in the Providence District of the New England Conference.

HISTORIES: After Forty Years, 1892-1932, Salem Lutheran Church, Norwich, Connecticut.

RECORDS: Minutes: annual meetings and annual reports of the treasurer, 1 vol., 1892--, kept by the clerk, Mr. Curtis Wise. Registers: 1 vol., 1892--, containing records of baptisms, marriages, deaths, etc. List of members, 1 vol., 1892--. These books are kept by the pastor. No record of reception or dismissal of members was kept from 1900 to 1907. Financial: annual treasurer's reports in minutes, current records kept by the treasurer, pastor has copy. Organizations: Sunday School, organized 1892; Luther League, 1924, organized 1894 as Young People's Society, in 1899 as Gustavus Adolphus Society; Lutheran Brotherhood, 1925, reorganized 1932 for both Norwich and Willimantic churches; Women's Missionary Society, 1927. These societies keep records, in the hands of their respective secretaries.

45. BETHLEHEM EVANGELICAL LUTHERAN CHURCH, 1893--, 94 North Main St., corner Electric Ave., Thomaston, Litchfield County.

Organized March 9, 1893. It was preceded by a Swedish Lutheran Church Society. Incorporated January 25, 1893 as "Swedish Evangelical Lutheran Bethlehem Church." [Sp.L., Vol. 12, p. 1249] The society evidently dissolved when the congregation became formally organized as a church. It is not definitely known how long the society had been in existence. In 1940 the present name was adopted. The church was received into the Augustana Synod at a meeting of the New York Conference, February 1893.

This church really was an offshoot from the Zion Swedish Lutheran Church at 201 Cherry St., Waterbury, organized in 1891. [See entry 41] It has always been affiliated with that parish and is now served by its pastor as an "annex-församlingen" (branch congregation). The first regular pastor was the Rev. W.P. Anderson, 1893-95, who lived in Waterbury and also served the Zion Swedish Lutheran Church in that city. When the church was organized in 1893, there were 45 communicants, and at the present time the congregation is not large enough to support a resident pastor.

Services were held in a schoolhouse until the erection of the present church under the auspices of Pastor A.J. Stenwall of Waterbury and Thomaston. The cornerstone was laid on June 23, 1909 and the dedication ceremonies took place on July 7, 1910. The basement was used for services from Easter Day, 1910, with the Rev. Per Pehrson of Götenborg, Sweden, as the speaker. The church is a rather small, wooden-frame, clapboarded edifice, with a shingled roof, and is set on a high foundation of cut stone. The general architectural style is plain neo-gothic. The exterior is painted gray, with white and green trim, brown doors and brown-stained shingles. There is a square tower over the vestibule at the right front corner, with a shuttered belfry and a short, pyramidal spire. The belfry and spire are covered with brown-stained shingles. The simple interior is lighted by colored-glass, pointed gothic windows. Basement rooms are used for the Sunday school and parish social events.

HISTORIES: Minnesskrift, Svenska Evangelisk Lutherska Zionförsamlingen, Waterbury, Conn., Rock Island, Ill., Augustana Book Concern, 1916. Benson, Frank O., MS historical sketch in Swedish, read at the fortieth anniversary in 1933, preserved with the records in custody of the Rev. E. Einar Kron, 271 Cooke St., Waterbury.

RECORDS: Minutes: 2 vols., 1893--, in the keeping of the pastor, the Rev. E. Einar Kron, 271 Cooke St., Waterbury. Registers: 1 vol., register of members, kept by Rev. E. Einar Kron. The pastoral acts have been recorded in the register book of Zion Church, Waterbury, and it is intended to transfer these records to s separate book. Financial: reports in the minutes, current records in the hands of the treasurer. Organizations: Sunday School, Ladies' Aid, Luther League, keep current records in the hands of their respective officers, reports in the minutes.

46. SWEDISH EVANGELICAL LUTHERAN TRINITY CHURCH, 1898--, Main St., Centerbrook, Essex, Middlesex County.

Organized January 14, 1898. The church was incorporated in 1898, meeting for organization held February 16, certificate of organization filed November 18, 1898. [Sp.L., Vol. 13, p. 1260 (12)]

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This church was organized under the auspices of Pastor Karl E. Martin of the Tabor Swedish Lutheran Church in Middletown, who also served the Bethel Swedish Lutheran Church in Deep River. [See entries 40, 43] It is usually located as in Centerbrook, but sometimes is said to be "of Ivoryton in Centerbrook." For about nine years after its establishment the congregation was served by pastors from out of town. The first settled clergyman was the Rev. J.E. Lindberg, who served from 1907-9. At the present time (1940) there is no resident clergyman, owing to the smallness of the congregation, and the pastor comes from out of town.

There was no church edifice before the present one, erected in 1907 and dedicated in 1908. It is a wooden-frame, clapboarded, one-story building, about 50' x 30', painted white and set on a foundation of small cut stones. It has colored-glass windows, a short steeple surmounting a belfry with one bell, and parish rooms in the basement.

HISTORIES: No published history is available. Brief MS history, unpublished, written in 1936 in Swedish, by E. Carlberg, Centerbrook.

RECORDS: Kyrko-bok for Svenska Ev. Lutherskes Kyrkan i Centerbrook, 1898, containing vital statistics and dismissals, 1898-1925. Kyrko-bok for Svenska Evangelish Lutherskes Trinity Församlingen i Centerbrook, Conn., Pastor Sylvan, organiserad des 14 Jan., 1898: Record of members and baptisms, etc., 1922--. Also 1 vol., containing baptisms 1905-36, confirmations 1910-20, marriages 1911-26, reception of members 1927, dismissed 1927, funerals 1909-39. Financial: 1 vol., 1921--, kept by Mrs. Otto Carlson, Essex. The records are said to be in good condition, but very incomplete.

47. SWEDISH LUTHERAN BETHANIA CHURCH OF TORRINGTON, 1899--, East Pearl St., Torrington, Litchfield County.

Organized September 7, 1899. The church was incorporated in 1899: meeting held September 17, 1899, certificate of organization filed December 30, 1899. [Sp.L., Vol. 13, p. 1260(12)] The church was received into the Augustana Synod at a meeting of the New York Conference, April 1900.

This church, founded by a small group of Swedish Lutherans, in early years centered at St. Paul's German Lutheran Church. [See entry 71] The first sermon, preached for the first meeting, was delivered by the Rev. Mr. Froeberg, a theological student, in St. Paul's Church. The "Linea" or Ladies' Aid Society, was organized almost 41 years ago, even before the church itself was formally constituted. It was started at St. Paul's Church, under the auspices of the German Lutheran pastor, and has been in continuous activity ever since.

For some years the congregation worshipped in St. Paul's German Lutheran Church on South Main St. In 1909 they acquired a church building on Spear St., which was dedicated in September of that year. It was used about nine years and was sold to a Jewish congregation in November 1918, and is now the meeting place of Congregation Beth-EL. It is a wooden-frame structure at 59 Spear St. At present the congregation has no church edifice of its own and worships in the French Congregational Church on East Pearl St., where it has been located since 1919. The church has bought a lot 60' x 184' on Cook St., at a cost of $3500, but does not wish to build, as the building ordinances would necessitate the erection of a too expensive edifice.

The first regular pastor of this church was the Rev. Martin Blomberg, who served 1899-1900. He was educated for the ministry in Sweden.

At present the church has no settled resident pastor and is served by the Rev. E. Einar Kron, pastor of the Swedish Lutheran parishes in Waterbury and Thomaston. [See entries 41 and 45]

HISTORIES: Thompson, John H., History of Torrington, Torrington, 1939. Kron, Rev. E. Einar, present pastor, account of the 40th anniversary celebration, October 22, 1939, copy kept by Robert Strandberg, Torrington Heights. Anderson, Frank, historical sketch of the church, written by himself in Swedish, copy in his possession, at his home, 466 High St. The last two histories are unpublished.

RECORDS: Minutes: 3 vols., 1899--, kept by Deacon Frank Anderson, 466 High St. Trustees' book: 1 vol., 1899--, kept by Robert Strandberg, Torrington Heights. Registers: 1 vol., 1899--, kept by Deacon Frank Anderson, 466 High St. Financial: 1 vol., 1899--, kept by the treasurer. Trustees treasurer's book, 1 vol., 1899--, for the present in custody of Robert Strandberg, Torrington Heights. Organizations: Sunday School, discontinued in 1939; Sunday School collections, in "Church Collecting book," 1 vol., 1899--, kept by Sevarin Aronson, 163 Highland Ave. Ladies' Aid, organized 1899, no available records. Miscellaneous: One of the volumes of minutes contains the constitution and some other miscellaneous records. There are some more miscellaneous papers in custody of the deacons and trustees: Frank Anderson, Robert Strandberg, Sevarin Aronson, and others. Old deeds in custody of Robert Strandberg, Torrington Heights. The older records are in Swedish, only the last few years in English, and all records are in excellent condition.

48. SWEDISH EVANGELICAL LUTHERAN BETHLEHEM CHURCH, 1900--, North Main and East High Sts., East Hampton, Middlesex County.

Organized February 9, 1900. The church was incorporated in 1900, meeting held February 9, 1900, certificate of organization filed April 21, 1900. [Sp.L., Vol. 13, p. 1260(12)]

This always has been a small congregation, without a settled pastor, and is now affiliated with the Tabor Swedish Lutheran parish of Middletown, [see entry 40] although it is self-supporting and receives no aid from the Middletown parish. The first recorded pastor to serve the church was the Rev. L.P. Ahlquist.

The present and only church edifice was bought from the Congregational Church of East Hampton in 1900. It is a wooden and stucco building with a recessed porch having two pillars. It does not in the least resemble the usual Lutheran church in outward appearance, being a typical white New England meetinghouse, in the classical, Greek-temple style of the early nineteenth century. The Congregational church split when a new building was to be located, some wanting it near Lake Pocatapauq and others preferring the center of the town. Two church buildings were erected, but the one near the lake could not be supported and was therefore sold to the Swedish Lutherans.

Like many of the Swedish Lutheran churches, Bethlehem Church is becoming more and more Anglicized, as three-quarters of the services each month are in English. Services are conducted by the pastor of Tabor Swedish Lutheran Church in Middletown. [See entry 40]

HISTORIES: None.

RECORDS: 1 vol., containing baptisms, confirmations, marriages and deaths since 1900, kept by the pastor of Tabor Swedish Lutheran Church, at the parsonage, 136 Liberty St., Middletown. This is the only volume

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now accessible. Current minutes, kept by secretary, Carl Swanson, 122 Main St.; financial records in hands of treasurer, Arthur J. Anderson, Cobalt.

49. BETHANY LUTHERAN CHURCH OF CROMWELL, CONNECTICUT, 1908--, Main St., Cromwell, Middlesex County.

Organized January 1, 1908. The church was incorporated in 1908: meeting for organization held January 8, 1908, certificate of incorporation filed March 30, 1908. [Sp.L., Vol. 15, p. 1235] On July 15, 1932 the name was changed from the "Evangelical Lutheran Bethany Church of Cromwell, Conn." to the present one, above. [Sp.L., Vol. 21, p. 1476] The Swedish form of the original name was "Svenska Evangeliska Lutherska Bethania Församlingen i Cromwell, Conn."

This church originated in the extensive immigration of Swedish people into Cromwell in the later years of the 19th century, to work in the gardens and greenhouses of the Pierson florist establishment. A church was organized about 1890 or 1891, but it lapsed and the members attended the Tabor Swedish Lutheran Church in Middletown. Few records of that organization are available. A reestablishment took place in 1908, under the auspices of the Rev. Dr. Ludvig Holmes of Portland, and since that time the parish has been affiliated with the Zion Swedish Lutheran Church in Portland, across the Connecticut River. There has never been a settled resident minister, as the congregation has always enjoyed the services of the pastor in Portland. [See entry 25]

The first meetings of the congregation took place in the hall of the Foresters in Cromwell. In 1908 the church acquired the edifice of the former Methodist Episcopal Church of Cromwell, which had passed out of existence. It was dedicated for Swedish Lutheran worship in the same year. It is a wooden-frame building on a high brownstone foundation, and is painted gray with white trim. The architectural style is an imitation of Romanesque. There are two front towers with low, pyramidal roofs surmounted by gilt crosses, and the windows are of tinted glass in light amber and blue tones. The basement contains the parish social and Sunday school rooms.

HISTORIES: Anniversary Album, 1908-1933, Bethany Lutheran Church, Cromwell, Conn., Frank A. Anderson, Pastor, printed and published by the Cathedral Publishing Co., New York City. Contains historical sketch, church organizations, pastoral message, subscription report, special gifts at the twenty-fifth anniversary, church membership roll.

RECORDS: Minutes: 1 vol., 1932--, in the care of E. Leonard Swanson, Cromwell. The previous book, containing minutes and lists of members, is kept by Tabor Church, Middletown. [See entry 40] Registers: 1 vol., 1908--, containing baptisms, confirmations, marriages, members, dismissals and funerals. Church Register of Families, 1 vol., 1908--. In the custody of the Rev. Frank A. Anderson, Waverly Ave., Portland. Financial: records from 1908 to the present time, kept by the treasurer, P.A. Peterson, Cromwell. Previous books, kept by Tabor Church, Middletown, [see entry 40]: Record of dues, 1 vol., 1891-95. Rules for Swedish Lutheran Church Society in Cromwell, Conn., September 9, 1891 and finances, 1 vol., 1891-94. Turned over to the Rev. Frank A. Anderson, by Tabor Church, Middletown. Organizations: Sunday School and other parochial societies keep current records in the hands of their respective secretaries.

50. SWEDISH-FINNISH EVANGELICAL LUTHERAN BETHLEHEM CHURCH, 1908--, Portland Ave., Georgetown, Wilton, Fairfield County.

Organized July 7, 1908. The church was incorporated in 1909: meeting held January 6, 1909, certificate of incorporation filed January 26, 1909. [Sp.L., Vol. 15, p. 1238]

"The majority of the Swedish people in Georgetown came from staunch Lutheran communities in Sweden, Aland and Finland." This statement explains the origin of the church. At first they saw no way to secure a pastor of their own, until the father of one of the families lay sick and longed to receive the Holy Communion from a Lutheran pastor. One of his friends knew of the Lutheran Seaman's Society in New York City and through it secured the Rev. Torsten M. Hohentahl, who came to Georgetown early in January 1908. He formed "The Seaman's Mission Society of Georgetown" and for several months made regular pastoral visits. He recommended affiliation with the Swedish Lutheran Augustana Synod, and the church therefore was formally organized by the Rev. Dr. Gustaf Nilsenius, president of the New York Conference of that Synod.

The Rev. Dr. Peter Froeberg of Bridgeport was called as vice pastor and John H. Benson, a student from Upsala College, was called to preach and teach. Dr. Froeberg preached occasionally from 1909 to 1911, and in 1911 the Rev. Carl A. Benander became local pastor, serving 1911-12. Since then the church has been served most of the time from the Swedish Lutheran churches in Bridgeport and Stamford, or by students from Upsala College, Orange, N.J. The only resident pastors have been: Rev. Samuel R. Svenson, 1915-18; Rev. O.O. Eckhardt, from October 1930 for several years. The congregation is now served by the student pastor of the Swedish Lutheran church in Danbury. [See entry 51] The vice pastor is the Rev. Nore Gustafson of St. John's, Stamford. [See entry 35]

At first there was no church building and for a few months the Sunday and weekday services were held in a private home. A lot was purchased and within three months the present edifice was erected, and dedicated on November 29, 1908. This edifice was erected through subscriptions not only of the congregation but also of the community at large. The church property is well maintained: it is a neat, one-story frame building, painted white. In the pastorate of the Rev. Samuel R. Svenson, 1915-18, it was improved by installing colored windows, a new pulpit, altar and altar railing, a new platform and carpets. Subsequent to the twenty-fifth anniversary in 1933, the structure was extended to provide a commodious basement room with all social conveniences. The church's location is considered to be one of the most beautiful in Georgetown.

The parish has been prosperous in spite of the fact that for nineteen of its first twenty-five years it had no resident pastor. The services at present are partly in Swedish and partly in English. There are several flourishing parochial organizations. This parish formerly took care of the Messiah Swedish Lutheran Church in East Norwalk, now defunct. [See entry 106]

HISTORIES: Directory of the Protestant Churches in Georgetown, Connecticut, history, officiary, organizations, calendar, membership roll, Georgetown, Connecticut, 1933.

RECORDS: Minutes: 1 vol., 1908--. Registers: 1 vol., 1908--, containing baptisms from 1908, marriages from 1909, members from 1908, confirmations from 1908, deaths from 1910. Financial: 1 vol., 1908--. Organizations: Sunday School, 1 vol., 1908--. Ladies' Aid Society, also called Naomi Society; Men's Brotherhood; Luther League; and Choir: current records in the hands of their respective secretaries and treasurers.

51. SWEDISH EVANGELICAL LUTHERAN CHURCH, 1908--, 7 Foster St., Danbury, Fairfield County.

Organized in 1908. Apparently there was an informal kind of organization as early as 1893, when the register begins. A meeting for organization was held on April 24, 1895 and a certificate of organization of the "Swedish Evangelical Lutheran Church" was filed on May 18, 1895. [Sp.L., Vol. 12, p. 1249] The early organization probably was suffered to lapse, as another meeting was held on February 14, 1912 and a new certificate of incorporation, with the former name, was filed on March 12, 1912. [Sp.L., Vol. 16, p. 1423]

From March 3, 1893 the congregation met in different homes and rented places until the purchase of the present church building, which was recorded January 5, 1914, but apparently took place in 1908 when it was dedicated. It is a wooden-frame edifice, formerly a fifteen-room dwelling house, and has no bell or special features. The name and dates of service of the first officiating clergyman apparently are unknown. Services evidently began on March 3, 1893. The pastor serves also the Bethlehem Swedish Lutheran Church in Georgetown. [See entry 50]

HISTORIES: None.

RECORDS: Minutes: 1 vol., January 1915--, kept by the church secretary. Registers: 1 vol., March 3, 1893--, kept by the pastor. Financial: 1 vol., January 1915--, kept by the treasurer. Organizations: Sunday School; Dorcas Society (or Ladies' Aid); Eyceh Sior (Men's Club): current records in the hands of their respective officers.

52. FIRST EVANGELICAL LUTHERAN CHURCH OF WEST HAVEN, 1920--, George St., West Haven, New Haven County.

Organized November 20, 1920. The church was incorporated in 1920: meeting held November 20, certificate of incorporation filed December 15, 1920. [Sp.L., Vol. 18, p. 1263]

This church was founded by the efforts of the Rev. Carl H. Nelson, seventh pastor of the Bethesda Swedish Lutheran Church in New Haven, [see entry 30] who came to the congregation on April 13, 1913. He founded several branch Sunday schools of the church, but paid special attention to missionary work in West Haven, a rapidly growing suburban district in what was then the town of Orange. (West Haven became a separate town, taken from Orange, in 1921). He became the first settled pastor in 1920 and is still serving.

The present and only church building was dedicated on November 16, 1924. It is a small, wooden-frame edifice of the mission type, and is painted white.

HISTORIES: Nelson, Rev. Carl H., MS historical sketch, written in his record book. Golden Jubilee Souvenir, 1883-1933, Bethesda Evangelical Lutheran Church, New Haven, Connecticut. (Brief mention of founding)

RECORDS: Minutes: since organization in 1920, kept by the church secretary. Registers: 1 vol., 1920--, kept by the Rev. Carl H. Nelson, pastor, at the parsonage, 127 Bassett St., West Haven. This volume contains baptisms, confirmations, members, marriages and deaths, also a MS historical sketch. Financial: records since 1920, kept by the church treasurer, reports in minutes of annual meetings. Organizations: Sunday School and other parochial associations, current records kept by their respective secretaries and treasurers.

53. SWEDISH EVANGELICAL LUTHERAN EMANUEL CHAPEL, 1921--, Park Road near Oakwood Ave., West Hartford, Hartford County.

Organized in 1921. The chapel is unincorporated, being a parochial mission and Sunday school of the Swedish Evangelical Lutheran Emanuel Church, 297 Capitol Ave., Hartford. [See entry 36]

The chapel originated in the westward migration of the Swedish people in Hartford. As early as 1914 the need of a branch Sunday school in the western part of the city became obvious, and on Sunday, April 5, 1914, the Parkville Branch was organized by Mr. Gottfrid Swanson, then superintendent of the Sunday school. The organization took place in the Olivet Baptist Church on Capitol Ave. (now the Church of the Nazarene), and the school started with 33 pupils and five teachers. In May 1915 the Parkville Sunday school moved to Grace Episcopal Church, 55 New Park Ave., but the quarters there were soon outgrown. It was decided to follow the steady drift of Swedish people to the southern part of West Hartford, and therefore in 1919 a committee was appointed to find a new location. In 1920 a lot was bought on the south side of Park Road, near Oakwood Ave., and a special church meeting on August 9, 1921 voted to have the trustees erect a chapel there.

The first portion of the present chapel was erected in 1921 and dedicated on October 18. The cost, including the lot, was about $3600. This building was outgrown within about seven years, and in 1928 a rear addition was erected at a cost of $6500. This was dedicated in 1929. The building, far larger than it appears from the front, is shaped like a letter T, the addition being the cross-piece. It is a wooden-frame structure, clapboarded, roofed with shingles and painted white, with frosted glass windows. It contains a large auditorium in the front and social and classrooms in the rear. It is in constant use for meetings and suppers, as well as for the Sunday school. There are occasional services in Swedish. The only pastor has been the Rev. Dr. Julius Hulteen, pastor of the mother church since 1917. [See entry 36]

HISTORIES: The Swedish Evangelical Lutheran Emanuel Church, Hartford, Connecticut, Story of Its Progress During Forty Years, published for the Fortieth Anniversary, October 29-November 3, 1929. Hall, William H., West Hartford, Hartford, 1930.

RECORDS: Minutes, Registers and Financial: included in those of the Swedish Evangelical Lutheran Emanuel Church, 297 Capitol Ave., Hartford. Organizations: Sunday School; Ladies' Society; Scout Troop: current records, reports in minutes of the mother church. [See entry 36]

DANISH CHURCHES

54. ST. PETER'S DANISH EVANGELICAL LUTHERAN CHURCH, 1870--, 21 Division St., East Port Chester, Greenwich, Fairfield County.

Organized in 1870 and apparently reorganized in 1882. The church was incorporated in 1900: meeting held on February 17, 1900, certificate of organization filed on February 20, 1900. [Sp.L., Vol. 13, p. 1260(11)]

This is the first Danish Lutheran congregation organized in Connecticut. The early services were held in the German Evangelical Lutheran St. Paul's Church in East Port Chester, organized in 1865. [See entry 67] In 1900 it was decided to build a church, and a lot was purchased from Milo Mead by the Danish Ladies' Society for $200. The deed was given to the church corporation and was recorded on July 17, 1900. The cornerstone was laid on November 18, 1900 and the completed church was dedicated on March 17, 1901. In 1924 it was moved to the present site, opposite the former one. At the ceremony of laying the cornerstone there were songs and an address in Danish. The church is a small, plain, wooden-frame edifice with a steeple. The bell was donated by Karl Jensen of Denmark, but it is not known whether or not it was sent over from Denmark. The members now rent this building to the Russian Pentecostal Church for services to pay the salary of the pastor.

The congregation never has had a settled resident pastor. The first was the Rev. R. Andersen, who served from 1870 to 1894. In September 1894 he was succeeded by the Rev. A.V. Andersen, who ministered on call for seventeen years, part of the time while serving also Our Saviour's Danish Evangelical Lutheran Church in Bridgeport. [See entry 56] The present pastor comes from Bridgeport every Sunday. The congregation always has been rather small and now numbers only about 70 members. At the present time the pastor is the Rev. Sven A. Baden, also pastor of Our Saviour's Danish Evangelical Lutheran Church, 512 East Washington Ave., Bridgeport. [See entry 56]

HISTORIES: Mead, Spencer P., LL.B., Ye Historie of Ye Town of Greenwich, County of Fairfield and State of Connecticut, etc., New York, 1911. Article on laying of the cornerstone, in Greenwich Graphic, November 24, 1900.

RECORDS: Minutes: 3 vols., 1901-10, 1911-20, 1920--, written in Danish, kept by the secretary. Registers: 1 vol., 1901--, kept by pastor. Financial: in minutes, 1901-10; also 1 vol., 1911--, kept by the treasurer. Organizations: No Sunday School.

55. OUR SAVIOUR'S DANISH EVANGELICAL LUTHERAN CHURCH, 1883--, 170 Russ St., Hartford, Hartford County.

Organized July 31, 1883. The church was incorporated in 1889: certificate of organization filed November 25, 1889. [Sp.L., Vol. 12, p. 1247] This is the oldest active Lutheran congregation now existing in Hartford. The Danish Evangelical Lutheran Young People's Society was incorporated in 1899 as "Danish Evangelical Lutheran Society Enighed" (Unity). Certificate filed July 27, 1899. [Sp.L., Vol. 13, p. 1260(2)]

The first Danish Lutheran services in Hartford were held by the Rev. R. Andersen from Brooklyn, N.Y., from February 22, 1880 to May 14, 1883. Hartford was then called a preaching place, associated with Manchester. Under the auspices of the Rev. Mr. Andersen, the congregation was formally organized. In 1883-84 the church was served by the Rev. Mr. Lillesö, who in 1884 was succeeded by the Rev. V.A.M. Mortensen. In 1891 a split occurred, resulting in two congregations with two ministers: the Rev. V.A.M. Mortensen and the Rev. K. Brückner, the latter keeping the old records.

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During the schism two separate church record books were kept. Reunion took place under the auspices of the Rev. E. Nielsen, July 29, 1900. The Rev. K. Brückner then went to Portland, Me., where Mr. Nielsen had been ministering. The services were in Danish until 1930, when English was introduced.

The first meetings were held in a chapel on Morgan St., and services continued there at least as late as 1885. Sometimes the congregation worshipped also in private houses. The present church building was dedicated in 1891. Curiously enough, there is no date on the cornerstone. It is a gothic style, red brick edifice on a high foundation, with a square tower in front surmounted by a wooden-frame steeple. The front is covered with vines. The interior is lighted by colored gothic windows and has an unusual semi-circular altar rail. There are parish rooms in the basement. A wooden-frame parsonage stands on the eastern side of the lot, facing Russ St.

HISTORIES: Olsen, O.C., Early Days in Our Church, Cedar Falls, Iowa. (General sketch of the Danish Evangelical Lutheran Church in America.) Danish Lutheran Church Messenger, monthly parish paper, fall of 1936 onward, file at parsonage, 170 Russ St. An historical sketch, unpublished, was written for the fiftieth anniversary in 1931, but no copy is available. There are historical notes in all the register volumes: the first volume contains a MS historical sketch and record of services, 1880-85.

RECORDS: Minutes: 5 vols., May 6, 1833--, kept by the secretary of the board, Mrs. A.W. Pieper, 33 West Hartford Road, Newington. Written in Danish. Registers: 4 vols., beginning February 22, 1880, in Danish, kept in the pastor's study at the parsonage, 170 Russ St. They contain baptisms, confirmations, marriages, members, deaths, communicants, statistics, service records, Sunday school records, historical notes. One volume, 1895-1900, is the record of the short-lived schismatic church. Financial: 14 vols., 1883--, kept by the treasurer, Christian Olsen, Jr., 607 Broad St., Hartford. Organizations: Sunday School, about 35 pupils, current attendance records, some old records in registers. Ladies' Aid; Luther League; Young People's Society; Danish Junior Society: all keep records in the custody of their respective officers.

56. OUR SAVIOUR'S DANISH EVANGELICAL LUTHERAN CHURCH, 1893--, 512 East Washington Ave., Bridgeport, Fairfield County.

Organized September 27, 1893. The church was incorporated in 1897: meeting held on February 5, 1897, certificate of organization filed on February 10, 1897. [Sp.L., Vol. 12, p. 1247]

This church was established to minister to Danish speaking Lutherans but now is devoting its efforts to Danish people who are both Danish and English speaking. The church services therefore are in Danish and English. The first regular pastor was the Rev. A.V. Andersen, who served from 1896 to 1904 and ministered also to St. Peter's Danish Evangelical Lutheran Church in East Port Chester. [See entry 54] He has been succeeded in the pastorate by the Rev. Messrs.: A.J. Tarpgaard, Henry Plambeck, P. Jensen, Einar Winther, Erik N. Nielsen, and the present pastor the Rev. Sven A. Baden, who serves also St. Peter's, East Port Chester.

The first church building, erected in 1894, stood at 34 Beach St., and was sold to St. Mary's Ukranian Greek Catholic Church, which still occupies it. The Danish congregation then purchased the present building which was erected in 1896. It is a wooden-frame edifice of semi-gothic

architecture, without a bell. There are several memorials to deceased communicants. A church bell was donated by a group of Danish Americans, 1934; and a set of 40 tubular chimes was given as a memorial in 1939; heard by amplifier in the belfry.

HISTORIES: Waldo, George C., Jr., editor, History of Bridgeport and Vicinity, Vol. I, New York, Chicago, 1917. An historical sketch has been published in Danish, copy unavailable.

RECORDS: Minutes: 1894--, one volume for each year. Registers: 2 vols., 1894-1916, 1917--. Financial: 1896--, one volume for each year. All the above records are kept in a safe at the church. Organizations: Sunday School, established 1894; Men's Club, founded 1933; Junior League, organized 1933. Records in the custody of their respective officers.

57. BETHANY DANISH EVANGELICAL LUTHERAN CHURCH, 1930--, 289 Maple St., Bridgeport, Fairfield County.

Organized in 1930 primarily to minister to unchurched, English speaking people of Danish Lutheran antecedents. The services and preaching are therefore in English. The congregation was gathered under the auspices of the Rev. Erik N. Nielsen, who is still serving as the pastor. He was educated in Denmark.

The present and only church building, dedicated in 1930, is an ordinary, wooden-frame dwelling house arranged for religious services and all parochial activities. One room is devoted to the services and provided with suitable furnishings. There is no bell.

HISTORIES: None.

RECORDS: Minutes: 1 vol., 1930--, containing business affairs of the church, kept by the secretary. Registers: 1 vol., 1930--, with names of members and pastoral acts, kept by the pastor. Financial: 1 vol., 1930--, kept by the treasurer. Organizations: Sunday School, Bible Class, Young People's Society, current records kept by their officers.

S U O M I S Y N O D

58. FINNISH LUTHERAN CHURCH OF BROOKLYN, 1931--, Brooklyn, Windham County.

This church was organized November 8, 1931, and is an unincorporated mission for the Finnish Lutherans of Brooklyn, Canterbury and neighboring towns. There are only about 12 communicant members. The first pastor was the Rev. Julius Laurila, and it is now served by a Finnish Lutheran pastor, the Rev. Wiljo Heiman of Worcester, Mass., who has ministered to the people about three years. He was educated in Finland and is affiliated with the Eastern Conference of the Suomi Synod. The congregation has no place of worship of its own, but holds services in the Community Congregational Church, formerly the Unitarian Congregational Church of Brooklyn, and in the Brooklyn Baptist Church.

HISTORIES: None.

RECORDS: Record of church meetings and membership since 1931, kept by the secretary. There are no separate registers, entries being made in those of the Finnish Lutheran church in Worcester, Mass.

S L O V A K C H U R C H E S

59. SLOVAK EVANGELICAL LUTHERAN HOLY TRINITY CONGREGATION, 1901—, 331 Madison Ave., Bridgeport, Fairfield County.

Organized in 1901. The church was incorporated in 1907: meeting held on November 23, 1906, certificate of incorporation filed January 22, 1907. [Sp.L., Vol. 15, p. 1238]

This church was founded for Slovak speaking Lutherans, and has grown from a small group to a large congregation. At the present time it appeals especially to unchurched young people of Slovak descent, born in the United States. The first pastor regularly installed was the Rev. Ludwig Karlowsky, educated in Hungary, who served from 1910 to 1921. The present pastor is the Rev. Julius J. Bella, Ph.D., who serves also the Holy Trinity Slovak Lutheran Church in Torrington. [See entry 64]

Prior to the erection of a church building, the services were held in several of the churches in Bridgeport. The first church was erected in 1907, the second and present one in 1918, when it was dedicated. It is of brick construction, in the gothic style of architecture, and has a tower with one bell and three front entrances: a very imposing edifice and considered a great credit to the Slovak people of that section of the city. The parish is not yet formally connected with the Slovak Evangelical Lutheran Synod.

HISTORIES: Contained in a booklet published by the church in the Slovak language, 1936.

RECORDS: Minutes: 3 vols., 1910-20, 1921-30, 1931--, kept at residence of pastor, Rev. Julius J. Bella, 538 Grand St., in a safe. Registers: 1 vol., 1910--, kept in the church safe, pastor's residence. The pastor states that some early books were burned. Financial: 3 vols., 1910-25, 1926-32, 1933--, kept by the treasurer. Organizations: Sunday School, started 1907; Ladies' Aid, organized 1910; Young People's Society, founded 1910; Junior League, started 1926; Boy and Girl Scouts, established 1934. All keep records in the custody of their respective officers. There is also a pastor's class on Saturdays and a vacation summer school.

60. SLOVAK EVANGELICAL LUTHERAN ST. PAUL CHURCH OF DANBURY, 1901--, 44 Spring St., Danbury, Fairfield County.

Organized December 26, 1901. The church was incorporated in 1911: meeting held on February 20, 1911, certificate of incorporation filed March 6, 1911. [Sp.L., Vol. 16, p. 1423]

This church originated in 1895 when the pioneer members of the congregation came to settle in Danbury. They were immigrants from Slovakia. In early years the congregation met for worship in homes and had no resident pastor, being visited by ministers from out of town. The first settled pastor is the Rev. Andrew Brndjar, who came in November 1935. He is an alumnus of Muhlenberg College, and is affiliated with the United Lutheran Church through an organization called the Slovak Zion Synod.

The present church building was begun in 1927, when the cornerstone was laid, and was dedicated on June 14, 1928. It is a wooden-frame building in the gothic style of architecture, without a bell. The windows are of plain glass in the "Colonial" style. The cornerstone is inscribed with the date 1927.

HISTORIES: Brndjar, Rev. Andrew, a commemorative anniversary pamphlet, June 14, 1938: tenth anniversary celebration of the dedication of the present church building.

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RECORDS: Minutes: 1 vol., 1901--, kept by the secretary. Registers: 1 vol., 1910--, containing all pastoral acts, kept by the pastor, the Rev. Andrew Brndjar. Financial: 1 vol., 1901--, kept by the treasurer. Organizations: Sunday School, secretary's book, 1 vol., 1928--. Ladies' Aid, Junior and Senior Luther League, records in the custody of officers.

61. ST. PAUL'S SLOVAK EVANGELICAL LUTHERAN CHURCH, 1902--, 286 Delevan Ave., East Port Chester, Greenwich, Fairfield County.

Organized October 26, 1902. The church was incorporated in 1904: certificate of organization filed August 27, 1904. [Sp.L., Vol. 14, p. 1166] A new certificate was filed in the office of the Secretary of State, State Capitol, Hartford, on November 21, 1908 by the Slovak Evangelical Society and the Slovak Evangelical Lutheran St. Paul's Congregation. The church belongs to the Slovak Evangelical Lutheran Synod.

This church was founded by Lutheran immigrants from Slovakia, who began to arrive in 1900. At first they met in their homes to read the Bible and other religious books. On October 4, 1902 they held their first meeting to consider the establishment of an Evangelical Lutheran church. At the next meeting, October 26, the congregation was established and organized. The first pastor was the Rev. Louis Novomesky, who visited once a month and served until 1905. He was succeeded by the present pastor, the Rev. Daniel Bella, in October 1905. He is formally affiliated with the Slovak Evangelical Lutheran Synod.

In 1903 the congregation purchased from Milo Mead two lots on Delevan Ave. The cornerstone was laid on August 25, 1903, and by request of Mr. Mead bore the name New Lebanon Church. The building was finished and dedicated on December 4, 1904. The bell was dedicated in September 1907 and a new pulpit and organ were installed in 1926. The church is a wooden-frame, clapboarded building with a shingled roof, set on a rather high cut stone basement. The front entrance is surmounted by a small square tower with a latticed belfry and a slender, shingled spire topped by a cross. The interior, lighted by narrow, colored-glass windows, seats about 300 and has a gallery seating 50 persons. Over the altar is a triple window of tinted glass. In early years the church was heated by stoves, but now has an oil burner. At the left of the church is a two-story, wooden-frame parsonage, built in 1912. The basement of the church, used for Sunday school classes and parish social meetings, has an outside entrance on the right side.

HISTORIES: Mead, Spencer P., LL.B., Ye Historie of Ye Town of Greenwich, County of Fairfield and State of Connecticut, etc., New York, 1911. (Very brief mention) Pamätnik Slov. Ev. A. V. v East Port Chester, Conn., Vydal Slov. Ev. Spevokol R. 1925, Sostavil Vybor, Pittsburgh, Pa., 1925. (Slavia Printing Company) Year Book and Directory, St. Paul's Evangelical Lutheran Church, 286 Delevan Ave., East Port Chester, Conn., (1925) no imp.

RECORDS: Minutes: 1905--, kept by the secretary. Registers: 3 vols., 1905-15, 1915-30, 1930--, kept by the pastor, Rev. Daniel Bella, at the parsonage. Financial: see minutes; current records kept by the treasurer. Organizations: Sunday School, only current attendance records. Dr. Martin Luther Men's Society; Slovak Evangelical Union Men's Society; Boys' Lutheran Athletic Club; Ladies' Aid Society: Choral Club; Sunday School Girls' Glee Club; Girls' Club; Slovak Evangelical Ladies' Union: records in the custody of officers.

62. SLOVAK EVANGELICAL LUTHERAN MISSION, 7 Cedar St., South Norwalk, Norwalk, Fairfield County.

This congregation is an unincorporated mission of St. Paul's Slovak Lutheran Church in East Port Chester. [See entry 61]

It was established under the auspices of the Rev. Daniel Bella, pastor of that church and of the Holy Trinity Slovak Lutheran Church in Stamford. [See entry 63] The congregation has no building of its own and now meets once a month at St. Peter's Lutheran Church of the Missouri Synod, 7 Cedar St., South Norwalk. Services are conducted by the Rev. Daniel Bella of East Port Chester, who is affiliated with the Slovak Evangelical Lutheran Synod.

HISTORIES: No separate published or unpublished historical sketches. [See entry 61]

RECORDS: Apparently there are no important separate records, as the congregation is very small and is a mission. [See entry 61]

63. SLOVAK EVANJELIC LUTHERAN HOLY TRINITY CHURCH, 1907--, Seaside Ave., Stamford, Fairfield County.

Organized April 7, 1907. The church was incorporated in 1931: meeting on March 14, 1931, certificate of incorporation filed March 31, 1931. [Sp.L., Vol. 21, p. 1475]

This church was started by the Rev. Daniel Bella, pastor of the St. Paul's Slovak Lutheran Church in East Port Chester, Greenwich, who is still the pastor of both churches. [See entry 61] When it was organized there were only 13 members, but now there are about 20 families in the congregation, numbering 80 souls. Services are held once a month, in Slovak and English, at the Swedish Lutheran church on Grove St. [See entry 35] The congregation owns no building at present, but has bought a lot at 51 Seaside Ave. and possesses a building fund. They intend to erect a church in the near future. The Sunday school is held at the home of Mr. Andrew Bruxa on Seaside Ave., every Sunday afternoon excepting when church services are held. The Rev. Mr. Bella comes for instruction on Wednesday afternoons during the summer.

HISTOIRES: There are no separate published or unpublished historical sketches. [See entry 61]

RECORDS: Minutes: 3 vols., 1907-13, 1913-25, 1926--, written in Slovak and kept by the secretary. The first volume includes also financial records. Registers: 1 vol., 1907--, written in Slovak, kept by the pastor, Rev. Daniel Bella, Delevan Ave., East Port Chester. Financial: 1 vol., 1913--, kept by the treasurer; previous records in the minutes, vol. 1. Organizations: Sunday School, 1 vol., 1907--.

64. SLOVAK EVANGELICAL LUTHERAN CHURCH OF THE HOLY TRINITY, 1910--, 64 Berry St., Torrington, Litchfield County.

Organized in 1910. The church was incorporated in 1922: certificate of incorporation filed May 31, 1922. [Sp.L., Vol. 19, p. 1297]

This congregation was founded by Slovak Lutheran immigrants, under the auspices of the Rev. Ludwig Karlowsky, pastor of the Holy Trinity Slovak Lutheran Church in Bridgeport. He served as the first regular pastor, from 1912 to 1921, and was a graduate of the Lutheran seminary at Presov, Slovakia (Hungary before 1918). The present pastor is the Rev. Julius J. Bella, Ph.D., 538 Grand St., Bridgeport, who is pastor also of the Holy Trinity Slovak Lutheran Church in that city. [See entry 59]

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Until the present church building was erected the congregation worshipped in the St. Paul's German Lutheran and Bethania Swedish Lutheran Churches in Torrington. [See entries 47 and 71] The cornerstone of the present church edifice was laid in 1933 and the ceremony of dedication took place on June 17, 1934. It is a modern style edifice, with a large lower section of stone, red brick front, upper part of sides and back of plain tan stucco and brick trim. The front entrance, a double-leaf door, is approached by stone steps with ornamental iron railings; there is a rear entrance to the sacristy.

HISTORIES: A short historical sketch was published in 1937 by the present pastor, the Rev. Julius J. Bella, who has a copy.

RECORDS: Minutes: called "Parish Records," 1 vol., 1910--, kept by the recording secretary. Registers: 1 vol., 1910--, in custody of the pastor, the Rev. Julius J. Bella, 538 Grand St., Bridgeport. Financial: 2 vols., 1910--, kept by John Kardovan, Berry St. Organizations: Sunday School organized in the Swedish Bethania Lutheran Church, 1914: history and catechism records in custody of Mary Michaeko, and Anne Urlik, 95 Cherry St.

65. SLOVAK EVANGELICAL LUTHERAN HOLY TRINITY CHURCH, AUGSBURG CONFESSION, 1914--, Main and Converse Sts., Stafford Springs, Stafford, Tolland County.

Organized November 15, 1914. The church was first incorporated in 1927 under the name "Slovak Evangelical Lutheran Trinity Church, Unaltered Augsburg Confession." Certificate of incorporation filed August 2, 1927. [Sp.L., Vol. 20, p. 1470] In 1929 it was reincorporated under the present name. Certificate filed July 25, 1929. [Sp.L., Vol. 21, p. 1476] The church uses the Slovak language in services and preaching, but it is not yet formally affiliated with the Slovak Evangelical Lutheran Synod. The congregation includes about 68 families in a radius of 30 miles.

When the church was organized in 1914, there were about 20 families, mostly from New Jersey and Pennsylvania. The original object was to have occasional Communion services and pastoral functions when needed. At first each member paid ten cents a month. In early years they were served by the Rev. Messrs.: Ludevit (Ludwig) Novomesky of Newark, N.J.; Ludevit Engler of New York; Ludevit Karlovsky of Bridgeport. The first regular pastor was the Rev. John Murcek, who came about November 1917 and served until 1919. The other settled pastors have been: the Rev. Messrs. George Bankuch, 1919-26; John Mital, 1926-28; J.M. Bellan, 1931-37; and the present pastor, the Rev. Andrej Balaska, who came May 1, 1939.

Services at first were held on farms at Moose Meadow, a settlement in the eastern part of the town of Willington, southeast of Stafford Springs. Later the congregation obtained the use of the old Methodist meetinghouse at Moose Meadow. The present building was renovated in 1922 and dedicated on August 6 of that year. It was formerly used as a Turnverein hall, and is a wooden-frame, clapboarded building, painted white, with a small belfry and amber-glass windows. It sets on a high basement, which is used for school and parish social meetings. The church owns a concrete parsonage at 5 Olympic St., Stafford Springs.

HISTORIES: There is an unpublished history, written by the Rev. Andrej Balaska, November 15, 1939, on the 25th anniversary of organization: Short History of the Slovak Evangelical Lutheran Church.

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RECORDS: Minutes: No volumes. There are some incomplete minutes, as most of these records were destroyed by fire in a private house. Registers: 1 vol., combined record of pastoral functions: baptisms, confirmations, marriages, funerals, written in Slovak and English, kept by the present pastor, the Rev. Andrej Balaska. Financial: only some incomplete treasurer's records, as the others were destroyed by fire in a private house. Organizations: Sunday School, in process of organization. Ladies' Aid, Luther League, records in the custody of their officers.

UNITED LUTHERAN CHURCH

66. FIRST EVANGELICAL LUTHERAN CHURCH OF ROCKVILLE, CONNECTICUT, 1864--, West Main St., Rockville, Vernon, Tolland County.

Organized in 1864. The church was incorporated in 1930: meeting held January 7, 1930, certificate of incorporation filed March 24, 1930. [Sp.L., Vol. 21, p. 1474]

The congregation can trace its origin as far back as 1856 when German Lutherans are known to have held divine service in Rockville. There were so few of them, however, that they could not organize or support a minister until 1864. In that year a definite church organization was formed under the auspices of the Rev. Otto Hanser, Sr., from Boston. About 50 members founded the "German Evangelical Lutheran Church," taking as their doctrinal basis the "Book of Concord" of 1583. This was the first existing Lutheran church to be founded in Connecticut, as well as the oldest Lutheran church in the state now affiliated with the United Lutheran Church.

The first settled minister was the organizer, the Rev. Otto Hanser, Sr., who apparently served from 1864 to 1866. His successors have been: the Rev. Messrs. C. Graeber, 1866-69; Simon, 1869-72; A.W. Frey, 1872-?; Soergel, to 1882; Graepp, 1882-88; George F. Hartwig, 1888-1919; F.W. Otten, 1921-26, who introduced the use of the English language in church; J.F. Bauchmann, 1926-29; W. Drach, 1929-31; Karl Otto Klette, 1931--.

The earliest places of worship are obscure, probably private houses and halls, for the most part. In the pastorate of Mr. Graeber, apparently in 1866 or 1867, the congregation bought the old church of the Methodist Episcopal congregation on Main St. for $5500. (One authority states that $6250 was the price.) In 1886 the church erected a parsonage at a cost of $2100. The church is a wooden-frame building with a belfry, steeple and one bell, and was remodeled in 1938 when a cross was placed on the steeple and the interior was entirely renovated. The rededication took place on September 11, 1938.

This congregation formerly sustained a parochial school, which was started in the pastorate of Mr. Graeber, who kept school five days in the week. Under Mr. Frey the sessions took place only on Saturdays. When Mr. Soergel was pastor, his teacher, Mr. Wissbeck, opened a parochial school which is said to have been somewhat successful. When he left the town, the school was abandoned and Mr. Soergel taught German on Saturdays. A school was flourishing as late as 1888, with Mr. Frank E. Dietzel as superintendent, but at present there is no parochial school.

In 1882 the congregation divided on the question whether members of secret societies could be considered true members of the church. The result was a withdrawal of 42 male members, who proceeded to found Trinity Church now affiliated with the Missouri Synod. [See entry 3] They held their first meeting on May 29, 1882, and dedicated the present Trinity Church on May 8, 1883. As their first pastor they called the Rev. Mr. Soergel, who sympathized with their views.

HISTORIES: Cole, J.R., History of Tolland County, Connecticut, New York, 1888, under Village of Rockville.

RECORDS: Minutes and Registers: Church Records: 3 vols., 1864--, in fair condition, kept by the pastor at the parsonage. Financial: see minutes, current records kept by the treasurer. Organizations: Sunday School, attendance records. Other parish associations, with records in the custody of their respective officers, are as follows: Ladies' Aid Society; Luther League, the first in Connecticut, founded by the Rev.

George F. Hartwig, 1883; Lutheran Brotherhood, established in 1920. Formerly the parish had a Young Men's Christian Association and a Women's Christian Association.

67. ST. PAUL'S EVANGELICAL LUTHERAN CHURCH, 1865--, 10 William St., East Port Chester, Greenwich, Fairfield County.

Organized July 5, 1865. The church was incorporated as the "German Evangelical Lutheran St. Paul's Congregation, of East Port Chester, in Connecticut," by a special law approved July 24, 1872. [Sp.L., Vol. 7, pp. 360, 361] The property was transferred from the society to the church on August 10, 1872. By a special law, approved May 24, 1933, the original charter was amended and the present name was conferred upon the church. [Sp.L., Vol. 21, p. 971]

This church was founded during the year 1865 to supply a long-needed place of worship for the German population of Port Chester and its vicinity. The first service was held on the third Sunday of January 1865 in the Presbyterian Church. Other services were held at Sauer's Hall on Main St., and on April 15, 1865 41 men signed their names and became members. At that time the sum of $693 was raised by subscription, looking toward a church building. At that time the first pastor, Rev. William H. Buttner, was already serving the congregation, but he left October 4, 1866. His successors have been: the Rev. Messrs. Herrmann J. Fischer, 1866-68; John Steiner, 1869-70; R. Hoeck, 1870-72; Bernhard Cunz, 1872-75; Carl F.W. Rechenberg, 1875-77; John A. Hoffman, 1878-81; J.A. Schmidtkong, 1882-88; Herman Berkenmeyer, 1888-98; Theodore Bauck, 1898-1905; John Kopp, 1905-15; A.C. Blunck, 1915-24; Charles B. Rabbow, 1924-29; F.W. Grunst, 1929--.

On Christmas Day, 1865, while the congregation was assembled at Sauer's Hall for divine worship, Mr. Philip Rollhaus presented to the society a deed for a plot of ground 100' x 100' in East Port Chester, as a site for a church. One year after the organization of the parish, July 5, 1866, the cornerstone was laid by the Rev. Mr. Pohlmann of Albany. Within a few months, under the ministry of the Rev. Herrmann J. Fischer, a parish school was opened and the church was completed. The edifice cost about $14,000, all except a few thousand contributed by Mr. Abendroth and Mr. Rollhaus. While the church was under construction, services were held in Diehl's Hall in Port Chester and in other places. The dedication ceremony took place on March 20, 1867, and the building is still in use, having been remodeled in 1902-3. It is a wooden-frame edifice 60' x 40' with a belfry and a bell. The interior, lighted by figured, stained-glass windows, is furnished in a churchly style, with pews, chancel furnishings and carpets all harmonizing. It is significant that the dedication services were in both English and German, as the congregation has become more and more Anglicized. The parsonage was completed in 1870.

Until about 1882 the church had a hard struggle to survive, but under the Rev. J.A. Schmidtkong it became self-supporting and received no further financial aid from the synod. He also reorganized the parochial school, which was placed under the control of the Church Board. In the pastorate of the Rev. Hermann Berkenmeyer, the parsonage was enlarged. In the time of the Rev. Theodore Bauck, 1898-1905, the church edifice was renovated at a cost of $4000 and provided with beautiful stained-glass windows (all memorials), a bell, a new altar, pulpit and carpets. A rear lot 150' x 125' was bought and a three-foot stone wall was erected around the whole church property. The interior of the church was painted and

redecorated, and a rededication service was held on March 22, 1903. The church has a bell of 1350 pounds, and a costly baptismal font donated in 1886. The large pipe organ was donated in Pastor Kopp's time (1905-15) by members of the disbanded Congregational church of Port Chester. Under his ministry the English department of the Sunday school was organized October 11, 1908.

In 1915 the church building and parsonage were painted and the interior of the latter was renovated. The fiftieth anniversary was celebrated on June 3, 1917 on which occasion the Ladies' Aid Society donated the two fine altar chairs, and an English and a German Bible were donated. Under Pastor Blunck, on the first Sunday in February 1919, the English morning service was introduced, preceding the German service. On August 1, 1921 a fire, caused by lightning, destroyed the roof of the church tower. In January 1922 the privilege of voting was unanimously extended to all female members in good standing. In 1922 and 1923 several gifts were received including a bulletin board, several handsome altar vases and a beautiful electric chandelier above the altar. During the summer of 1925 the Sunday school hall was entirely renovated and a steam heating system was installed at a cost of over $4000. The sixtieth anniversary was celebrated in October 1926. Since 1930 English has been used in the services and records.

HISTORIES: Hurd, D. Hamilton, editor, History of Fairfield County, Connecticut, Phila., 1881, under Greenwich. Mead, Spencer P. LL.B., Ye Historie of Ye Town of Greenwich, County of Fairfield and State of Connecticut, New York, 1911. Booklet, Sixtieth Anniversary, St. Paul's Lutheran Church, East Port Chester, Conn., 1866-1926, Rev. Chas. B. Rabbow, pastor.

RECORDS: Minutes: 3 vols., 1865-1905, 1906-26, 1927--, in German to 1924, kept by the secretary. Registers: 3 vols., 1865-1905, 1906-26, 1927--, in German to 1924, kept by the pastor, Rev. F.W. Grunst, at the parsonage. Financial: kept in the minutes. Organizations: Sunday School, attendance books kept from 1929. Ladies' Aid Society, records from organization, September 10, 1896. Luther League, records from founding, 1906, Senior and Junior branches. Dramatic Society, records from organization, December 2, 1920. There has also been a society called the Crusaders.

68. TRINITY EVANGELICAL LUTHERAN CHURCH OF NEW HAVEN, CONNECTICUT, 1865--, Orange and Wall St., New Haven, New Haven County.

Organized December 19, 1865. The church was first incorporated in 1908, under the name of "Trinity German Evangelical Lutheran Church": meeting held on January 17, 1907, certificate of incorporation filed July 6, 1908. [Sp.L., Vol. 15, p. 1238] In 1928 the name was changed to "Trinity Evangelical Lutheran Church of New Haven, Connecticut." The adjective "German" was dropped, as the congregation had become English speaking. Meeting held on September 29, 1921, certificate filed July 26, 1928. [Sp.L., Vol. 20, p. 1471] In 1934 this church formally absorbed the First English Lutheran Church of New Haven, founded in 1902. [See entry 100] Certificate filed October 11, 1934.

This church originated among the German Lutheran immigrants in 1865. The first services were conducted in Temple Hall, at the corner of Orange and Courts Sts. In 1871 a two-story dwelling at the corner of Brewery and Wooster Sts. was remodeled for use as a church. In 1889 this was

sold and the congregation purchased the edifice of the Third Methodist Church on George St. That building was used until 1916 when the present church edifice was bought from the Congregational Church of the Redeemer. In 1928 it was renovated and remodeled at a cost of $100,000 under the sponsorship of the present pastor, the Rev. Behrend Mehrtens. The building was first dedicated for Lutheran worship on June 18, 1916.

It is a massive gothic structure of red brick trimmed with brownstone, in the typical style of the mid-nineteenth century. It has a gray slate roof, and on the right front corner a tower with a belfry and bell, surmounted by a slate spire. A parish house, of the same construction, is a part of the building. There are entrances on both streets. A tablet in the church commemorates those who contributed to remodeling the building in 1928, and there are some stained-glass windows. There are bowling alleys in the basement, and the parish house has other facilities for other forms of church entertainment.

The first settled pastor of this congregation was the Rev. C.H. Siebke, who remained from 1866 to 1889. Previously he had preached in Poughkeepsie, N.Y. The present pastor is the Rev. Behrend Mehrtens, who was called and installed in 1921. The church at present has a membership of over 1,000.

HISTORIES: Atwater, Edward E., History of New Haven, New York, 1887, contains a short historical sketch of the church. Rockey, J.L., editor, History of New Haven County, Connecticut, Vol. I, New York, 1892, very brief mention under Town and City of New Haven.

RECORDS: Minutes: 10 vols., 1865--, in custody of the secretary Registers: 3 vols., 1865--. Both the minute books and the registers are usually kept at the pastor's residence, 49 West Rock Ave., New Haven. Financial: see minutes, current records kept by the treasurer. Organizations: Sunday School, only attendance books kept. Other parochial associations keep current records, in the hands of their respective officers.

This church has in its possession the records of the First English Lutheran Church of New Haven, which was founded in 1902 and in 1934 formally merged with Trinity Church. [See entry 100]

69. FIRST EVANGELICAL LUTHERAN CHURCH, 1866--, 169 Franklin St., Norwich, New London County.

Organized October 7, 1866. The history of this church can be traced back to 1857, as a "more or less organized" Moravian congregation, which had a resident pastor until 1862. Meetings were held in the town hall and other places. In the period 1862-66 the German people of Norwich and vicinity apparently had no religious organization. Pastors from other cities tried, from time to time, to organize a Lutheran congregation. Success came in the summer of 1866 when the Rev. Otto Hanser, Sr., of Boston gathered a group which finally was organized as an Evangelical Lutheran congregation, with 63 charter members.

The first pastor was the Rev. Christian Koerner, assistant to the Rev. Otto Hanser, Sr. He served five years, until 1871. From that time to the present the pastors have been: the Rev. Messrs. Victor Both, J.P. Schoener, Alfred Tilley, M.H. Stine, J.M. Winkler, Theodore Heischmann, A.F. Schaefer, F.B. Cunz, F. Kern, F.A. Winter, Theodore Bauck, P. Werth, F. Hunzinger; and the present pastor, the Rev. Carl Storek, December 1,

1928--. During the first 20 or 25 years the history of the church is rather obscure, but it is known that it was troubled by debt and had short pastorates.

From October 7, 1866 regular services were held in Rockwell Hall, 103 Main St. The cornerstone of the present church edifice was laid on October 5, 1869, and the dedication service took place in 1870. It is of red-brick construction, with an attached parsonage, and has a belfry, with one small bell which is not used. This is the only church building the congregation has ever owned. The debt was paid off at the silver jubilee in 1891, thanks to the efforts of a guild organized for that purpose.

Before the church was 40 years old, the Young People's Society purchased the pipe organ and a parsonage was built. The tower was added under Pastor Hunzinger, 1923-27. In 1928 the parsonage was renovated and English preaching was introduced by the Rev. Prof. Christian Krahmer of Wagner College, who served as pastor during a long vacancy. Since 1928 there have been many improvements to the church and parsonage; the debt was extinguished in 1930; and a building fund guild was started. A monthly parish paper, The Norwich Lutheran Messenger, was established in 1929.

HISTORIES: Storek, Rev. Carl, First Evangelical Lutheran Church, Norwich, Connecticut, Historical Sketch, written for the 70th anniversary of the congregation, September 1936. The Norwich Lutheran Messenger, 1929--.

RECORDS: Minutes: Church council and congregation, 1 vol., 1904--, kept by the secretary. The earlier minutes apparently are not available. Registers: baptisms, confirmations, marriages and deaths, complete apparently from 1857. Financial: see minutes; current records kept by the treasurer, 1 vol., 1913--. Organizations: Sunday School, attendance records. Ladies' Aid, minutes from 1888, treasurer's books from 1881. Luther League, (formerly Young People's Society) records from 1925. Intermediate Luther League, records from 1932.

70. FIRST EVANGELICAL LUTHERAN CHURCH, 1867--, 226 Bristol St., Southington, Hartford County.

Organized December 4, 1867. The church at first was called the "German Lutheran Church of Southington." In 1900 it was incorporated under the present name: meeting held on February 16, 1899, certificate of organization filed on January 2, 1900. The transfer of the property from the ecclesiastical society to the incorporated church took place at a meeting held on January 11, 1900, and the certificate was filed on April 24, 1900. [Sp.L., Vol. 13, p. 1260(11)]

The founding of this congregation was due to the Rev. G.A. Schmidt, pastor of St. John's Lutheran Church in Meriden. [See entry 1] His attention was called to the many German families in Southington and Plantsville, and he induced about 30 men and their families to start a congregation. The church was therefore organized with 37 charter members, at a meeting on December 4, 1867 in Plant's Hall, Plantsville. The Rev. G.A. Schmidt served as the first pastor until his resignation from St. John's, Meriden, in 1869. He was a graduate of the university of Halle, Germany.

From its founding until 1915, the parish was served by the pastors of St. John's Church in Meriden, St. Matthew's in New Britain or Immanuel Church in Meriden as follows: C.A. Graeber, 1869-86; Rev. Mr. Kraft, 1886-87; Wilhelm Thomae, 1887-88; E. Wittmann, 1888-89; C.R. Tappert,

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1889-1912; P.A. Kirsch, 1912-15. The first pastor to serve this congregation only was the Rev. Otto Plagemann, August 1, 1915-April 1923; Rev. C.W. Fleischer, August 1923-1925; Rev. H. Mackensen, 1925-28; Rev. George G. Hackman, Ph.D., 1928--.

In 1872 the congregation completed the present church building, which was dedicated on February 5, 1872. The ground was given by Wilhelm Hahrmann and the total cost of the building was $2000. In October 1896 a choir loft was built over the entrance and the Ladies' Aid Society gave pews. The tower was built in 1898 and in the same year the Young People's Society gave the bell. The cornerstone of the tower was laid on November 6, 1898, and on January 1, 1899 the tower and bell were dedicated. Electric lights were introduced in 1904. In 1913 the church was raised and a basement was built for Sunday school and social purposes, and the dedication occurred on January 8, 1914. In the pastorate of the Rev. Otto Plagemann the congregation installed a pipe organ costing $2500, a new altar and a pulpit, and purchased a parsonage on South Main St.

The church is a wooden-frame building set on a high brick foundation, and has white clapboard siding and a shingled roof. Over the front entrance rises a square tower with a latticed belfry surmounted by a short pyramidal spire, shingled. The interior, which is simply furnished, is lighted by long Romanesque windows, three on each side and provided with dark green outside shutters.

In 1888 the congregation divided on the question whether the Rev. Mr. Thomae should be dismissed or not. The minority, adhering to him, seceded and founded Zion Church, now affiliated with the Missouri Synod. [See entry 7]

HISTORIES: Trumbull, J. Hammond, editor, The Memorial History of Hartford County, Connecticut, Vol. II, Boston, 1886, under Southington. Timlow, Rev. Heman R., Ecclesiastical and Other Sketches of Southington, Conn., Hartford, 1875. Atwater, Francis, compiler, History of Southington, Conn., New Haven, 1924. Year Book and Church Directory, 1931, containing "Brief Historical Sketch."

RECORDS: Minutes: 5 vols., 1867--. Registers: 2 vols., 1886--. Financial: 8 vols., 1867--. All the above records are kept by the pastor at the parsonage. Organizations: the church has the following organizations, which keep records: Sunday School, Ladies' Aid, Young Woman's Guild, Missionary Society, Luther League, Boys' Club. Miscellaneous: old copies of newspaper, The Southington Phoenix, November 10, 1898, January 5, 1899, with accounts of laying of the cornerstone and the dedication of the church.

71. GERMAN EVANGELICAL LUTHERAN ST. PAUL'S CHURCH, 1884--, 104 South Main St., Torrington, Litchfield County.

Organized in 1884. Apparently first incorporated as the "Evangelical Lutheran Church of Peace." Certificate of organization filed and original charter recorded March 30, 1895. [Sp.L., Vol. 12, p. 1245] Incorporated as the "German Evangelical Lutheran St. Paul's Church" in 1897: certificate of organization filed February 13, 1897. [Sp.L., Vol. 12, p. 1247]

This parish was organized by the early German immigrants in Torrington as a strictly German church. The Rev. Dr. Perrin, pastor of the Center Congregational Church, really was the first man to minister to the Germans, and was assisted by a theological student. In 1884, however,

they received their first regular pastor, the Rev. E.F. Hantel, who was educated in Germany and introduced the Lutheran form of worship. He served the congregation until 1901.

The first services were held at the Center Congregational Church in Torrington in September 1884. Later, services were conducted in the Methodist church. The present church edifice, dedicated in 1894, is a wooden-frame building, painted white, on a brick basement, with a belfry and steeple surmounted by a gilded cross. The front steps are sheltered by a sharply-peaked porch. In the rear is a low brick addition with a cupola, erected in 1937. The interior is lighted by tall and narrow colored windows with rounded tops.

HISTORIES: None.

RECORDS: Minutes: 12 vols., 1884--, and 2 file boxes, kept by the pastor, the Rev. William E. Haegert at the parsonage, 112 South Main St. Registers: 5 vols., 1884--, kept by the pastor. Financial: 3 vols., 1884--, kept by Mr. Otto Josch, 69 Farnham Ave., Torrington. See also minutes. Organizations: Sunday School, records from 1884 in custody of Mr. Rheinhold Hohensee, 70 Culvert St., Torrington. Other parochial associations keep records in the hands of their respective officers: Ladies' Aid Missionary Guild, Men's Club, St. Paul's Senior and Junior Clubs. Miscellaneous: kept in the church safe, in the Sunday School room. All books and records are in excellent condition.

72. GERMAN EVANGELICAL LUTHERAN ST. MATTHEW CONGREGATION, 1885--, Torrington Ave., Collinsville, Canton, Hartford County.

Organized June 12, 1885. The church was incorporated in 1898: meeting held on March 3, 1898, certificate of organization filed on March 10, 1898. [Sp.L., Vol. 13, p. 1260(11)]

This congregation was originally composed mostly of Lutherans from the northern part of Germany, who came to Collinsville to work for the Collins Company. It has always been independent and self-supporting. For the first eight or nine years the people were served by the Rev. E.F. Hantel from Torrington and the Rev. Mr. Jäger from Hartford. The first settled pastor was the Rev. O.F. Ebert, who remained from 1893 to 1895. The terms of service of the pastors usually have been brief.

Services were held in the Collins Company Hall from November 19, 1884 to June 12, 1885, and in the Collinsville Congregational Church. The present church edifice was dedicated on February 18, 1894. It is a wooden-frame building of semi-gothic style, with a belfry and a two-toned bell, inscription: "Deutsch Evangelische St. Matthaus Gemeinde." The basement contains a lecture room, dining room and kitchen. The church stands on a steep hillside overlooking the village, on a high foundation, and is painted white. A wooden-frame parsonage, also painted white, stands on the lot.

HISTORIES: Celebration of the One Hundredth Anniversary of the Incorporation of the Town of Canton, Connecticut, July 15, 16, 17 and 18, 1906, published by the Centennial Publication Committee, Collinsville, Conn., 1906; brief mention. MS sketches in the church records and a short history gathered by the Rev. Paul G. Krutzky, pastor, at the time of the fiftieth anniversary, 1935.

RECORDS: Minutes and Registers: Church Records, 3 vols., 1885--, containing minutes, records of ministerial acts from the date of organization, and records of the church societies. These books are kept by

the pastor, the Rev. Paul G. Krutzky, at the parsonage. Financial: kept in the above record books; current records kept by the treasurer. Organizations: Sunday School, complete records since establishment. For records of church societies, see minutes: Ladies' Aid, Luther League.

73. LUTHERAN IMMANUEL CHURCH OF MERIDEN, CONNECTICUT, 1889--, 164 Hanover St., Meriden, New Haven County.

Organized January 28, 1889. First incorporated in 1890, under the name "German Evangelical Lutheran Emanuel Society." Certificate of organization filed January 7, 1890. [Sp.L., Vol. 12, p. 1246] In 1919, by a special act, the present name was adopted. Act approved May 21, 1919. [Sp.L., Vol. 18, p. 230]

This congregation is an offshoot from St. John's Lutheran Church of the Missouri Synod. [See entry 1] The society was formed in 1889 by thirty-six families who desired to worship under the jurisdiction of the old synod, the Ministerium of New York and adjacent states, under the General Council of the Lutheran Church of North America. The first settled pastor of the congregation was the Rev. C.R. Tappert, who served from 1889 to 1912. For the first two months the services had been conducted by the Rev. Charles A. Graeber and the Rev. Emil Wittmann. The Rev. Mr. Tappert had one of the longest pastorates in the history of Lutheranism in Connecticut--twenty-three years. He was born in Hameln, Germany, in 1866 and graduated at the theological school in Kropp. Before coming to Meriden he had been in charge of churches at Greenport, L.I. and New York City. While serving in Meriden he was pastor also of the First Evangelical Lutheran Church in Southington.

The first meetings of the society took place in the hall of the Young Men's Christian Association. The building lot was purchased in 1889 and on November 17, 1889 the cornerstone of the first church building was laid by the Rev. Mr. Tappert. It was a large, wooden-frame building, two and one-half stories high, in neo-gothic style, with a large front entrance surmounted by a tower, belfry and a short, shingled spire. There was a small cupola in the middle of the roof, containing a bell. Additional land was purchased in 1892 for the parsonage and carriage sheds. In 1897 the interior of the church was remodeled and redecorated at a cost of $3000.

The old church burned on December 31, 1917, and for some time services were carried on in the parish house, erected in 1919. The present church edifice was dedicated on May 3, 1925, and is a gothic structure with a belfry and bell.

The church has always had a Sunday school, a ladies' society and a young people's society. Formerly there was a Saturday school, which at one time had 125 pupils who attended public schools the rest of the week. The pastor was the principal and there were two other instructors, both women. From the beginning this congregation grew rapidly and as early as 1906 had 600 communicants and 225 children in the Sunday school. It started with only 51 members.

HISTORIES: Booklets published at the twenty-fifth, thirty-fifth and fiftieth anniversaries. Files of the weekly bulletin. The Immanuel. Rockey, J.L., editor, History of New Haven County, Connecticut, Vol. I, New York, 1892, under Town and City of Meriden. Gillespie, C. Bancroft, compiler, A Century of Meriden, Meriden, 1906.

RECORDS: Minutes: kept in file boxes, 1889--, in the parish house, 11 Cook Ave. Registers: 3 vols., 1889-1913, 1913-34, 1934--, kept by

the pastor. Financial: included in the minutes, current records kept by the treasurer. Organizations: Sunday School, records kept in files. Ladies' Aid Society; Young People's Society, now Luther League; Children of the Church; Immanuel Women's Club; Immanuel Lutheran Brotherhood; Sewing Circle; Women's Missionary Society: records kept by their respective officers.

74. GERMAN EVANGELICAL LUTHERAN EMANUEL CHURCH OF NEW HAVEN, 1890--, 280 Humphrey St. near State St., New Haven, New Haven County.

Organized June 8, 1890. The church was incorporated in 1928: meeting held January 11, 1928, certificate filed January 30, 1928. This parish is a daughter of Trinity Church. [See entry 68]

Emanuel Church was organized at a special meeting held in English Hall, at the corner of State and Court Sts., on June 8, 1890. The constitution accepted at that meeting was subscribed by 70 members. The president on the occasion was the Rev. Carl H. Siebke, who became the first settled pastor and served until 1900. His successors have been: Conrad Weise, 1900-1901; George Hexko, 1901-5; Otto Heidenreich, 1905-8; Fred Noldecke, 1908-9; John Rathke, 1909-13; Richard Meckler, 1913-15; Fred Schaefer, 1915-17; H.W. Voigt, 1917-29; and Henry T. McKnight, 1929-.

Within a year after its founding, May 1, 1891, the congregation occupied its own place of worship, a building formerly known as the East End Mission of Center (Congregational) Church, bought by Emanuel Church from Bethesda Swedish Lutheran Church. It was a very plain, wooden-frame, clapboarded building in neo-gothic chapel style. The congregation worshipped there for more than 35 years, and the farewell service was held on Sunday, April 24, 1927. On April 29, 1928 the present building was dedicated.

The present edifice, in the gothic style, was erected at a cost of $50,000 on the site of the old building. Ground for it was broken on April 24, 1927 and work was completed in about a year. It is built of hard-burned red brick with cast concrete stone trim, roofed with green and purple mottled slate from Vermont. The front entrance is in the lower story of a square tower, which has a small rose window in the second story. The top story is a belfry with shuttered gothic openings and gargoyles at the top corners. A stone cross rises from the parapet. The interior is lighted by cathedral-glass windows and the recessed chancel has one large, three-lancet stained-glass window over the altar. The beautifully carved altar is of Indiana limestone. On the left of the chancel are the choir stalls, before a recess containing the organ; on the opposite side is the sacristy, with a door conveniently near the pulpit. All the woodwork is of dark-stained oak, as are also the roof beams. The belfry contains a 1000 pound bell with a clear, full tone. The altar, bell, pulpit, lecturn, windows and all ecclesiastical furnishings are memorials, donated by the Ladies' Aid Society and members of the church. One of the most remarkable features of the edifice is a carving in the gothic arch over the front door: two kneeling angels supporting an oval shield with a glorified cross, surmounted by a crown. The parsonage is at 276 Humphrey St.

German was used in all the services until 1916, when English was introduced in the Sunday school and the church services. By 1928 the

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services on the first, third and fifth Sundays were in German, on the second and fourth in English. At present there are services every Sunday in English and German.

HISTORIES: The German Evangelical Lutheran Emanuel Church, New Haven, 1928, issued at the dedication of the present church building. Unpublished historical notes in Register, Vol. 2, MSS, by Pastors Fred W. Schaefer, 1916-17; Henry W. Voigt, 1917-29; and Henry T. McKnight, 1929--.

RECORDS: Minutes: 4 vols., 1900-1913, 1914-32, 1932-36, 1936--. The first three volumes are kept by the pastor, Rev. Henry T. McKnight, at the parsonage, 276 Humphrey St.; the fourth is with the clerk, Alfred Eberhardt, 44 East Pearl St. Registers: 2 vols., 1889-1915, 1915--, kept at the parsonage. Vol. 2 contains an historical sketch in MS by a former pastor, Rev. H.W. Voigt (1917-29) and continued to date by the present pastor, Rev. Henry T. McKnight. Financial: 3 vols., 1890-1936, kept at the parsonage, 276 Humphrey St., and 1 vol., 1936--, with the treasurer, Adolph Munck, 127 Washington Ave., Hamden. Organizations: Sunday School, records of attendance, enrollment and finance. The other parish associations keep records in the custody of their respective officers: Ladies' Aid Society, Young People's Society, Senior and Intermediate Luther Leagues; Senior and Junior Light Brigades; "Mr. and Mrs. Club."

75. FIRST GERMAN EVANGELICAL LUTHERAN CHURCH OF WATERBURY, 1891--, Spencer and Phoenix Sts., Waterbury, New Haven County.

Organized in February 1891. The church was incorporated in 1895: certificate of organization filed April 25, 1895. [Sp.L., Vol. 12, p. 1247]

The origin of the congregation may be traced as early as 1886, when the First Congregational Church organized a branch society among its German members. In 1890 the branch voted to become a German Lutheran church, and was fully organized as such in February of the following year. The Rev. E.G. Julius Richter became supply pastor. Some pastoral activity must have been started as early as 1388 as the record of official acts begins at that date. The first settled pastor was the Rev. William Jentsch, who served from 1891-1898. He has been succeeded in the pastorate by the Rev. Messrs. Minkus, Richard Pfeil, J.A. Lenke, L. Brunke and Martin J. Lorenz, the present pastor.

The first separate place of worship is said to have been a chapel on Leavenworth St., under the pastorate of Mr. Richter. In May 1916 a site for a new church was purchased on Grove St., but this was not used as the present church at Spencer and Phoenix Sts. was purchased. It was dedicated in 1894, and is a simple building without special architectural features.

The church began with only 30 members, but in its first quarter century grew to 275 contributing members.

HISTORIES: Rockey, J.L., editor, History of New Haven County, Connecticut, Vol. II, New York, 1892, under Town and City of Waterbury. Pape, William J., History of Waterbury and the Naugatuck Valley, Connecticut, Vol. I, Chicago, New York, 1918.

RECORDS: Minutes: described as "very incomplete." Registers: 3 vols., 1888-1905, 1906-31, 1932--, kept by the pastor, the Rev. Martin J. Lorenz. Financial: see minutes, current records kept by the treasurer.

Organizations: Sunday School, records said to be "very incomplete." Other parish associations have records, in the hands of their respective officers.

76. ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, 1892--, Arch St., New Britain, Hartford County.

Organized in 1892. The church was incorporated in 1894 as the "German Evangelical Lutheran St. John Congregation." Certificate of organization filed July 20, 1894. [Sp.L., Vol. 12, p. 1246] By a special act, approved May 17, 1899, the present name was adopted. [Sp.L., Vol. 13, pp. 227, 228]

This church was established as an independent German Lutheran congregation, apparently not an offshoot of any other in New Britain. The first settled pastor was the Rev. Mr. Minkus, who was educated in Germany and ministered to the congregation from 1892 to 1899.

The first meetings were held in the hall of the New Britain Young Men's Christian Association. In 1897 the present church edifice was dedicated. It is a red brick structure on a brownstone foundation and has two towers. The interior, lighted by arched, leaded-glass windows, seats about 360 people. The light oak pews are arranged as in a theater, sloping upward from front to rear. There is a small chancel with a memorial stained-glass window, and a choir gallery at the rear with the pipe organ. The front door of the church is a memorial: an unusual feature.

HISTORIES: Booklet, twenty-fifth anniversary, by the Rev. Mr. Gaudian, 1917, copy in possession of the pastor, the Rev. Oscar V. Werner.

RECORDS: Minutes: 1 vol., 1921--, and current records, in the possession of E.H.R. Vogel, secretary, 102 Wooster St. The records 1892-1920 are said to be missing. Registers: 2 vols., 1892-1931, 1931--, containing baptisms, confirmations, marriages, deaths. Card index of membership, 1892--. In possession of the pastor, Rev. Oscar V. Werner, 133 Bassett St. Financial: records included in minutes of meetings, current in hands of the treasurer. Organizations: Sunday School, attendance records; treasurer's records, 1 vol., 1921--, and current records. Other parochial associations keep current records in the hands of their respective officers.

77. GERMAN EVANGELICAL LUTHERAN ST. PAUL'S CONGREGATION OF TERRYVILLE, CONNECTICUT, 1892--, 34 Main St., Terryville, Plymouth, Litchfield County.

Organized in 1892. The church was incorporated in 1904: certificate of organization filed August 8, 1904. At a meeting on August 2, 1904 the society was dissolved and the property was transferred to the church. [Sp.L., Vol. 14, p. 1165]

This church was founded by a group of Lutheran immigrants from Russian Poland. The Rev. William Jentsch of Waterbury ministered to them and organized them into a church in 1892. From 1896 to 1904 they were served by the Rev. Otto Düssel, pastor of Immanuel Church in Bristol. [See entry 13] The first settled pastor was the Rev. Henry W. Voigt, who remained from 1905 until 1910. He was educated in secondary schools, college and seminary in Germany and the United States.

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Previous to 1903 the congregation split into two factions which resulted in a legal contest for control of the building. The Missouri Synod group, following Pastor Düssel, lost the case and founded another church which at first was called St. Paul's and was incorporated under that name in 1903. In 1907, however, it adopted the present name, Holy Trinity. The other group remained in possession of the building and kept the original name, St. Paul's, and is now affiliated with the United Lutheran Church. [See entry 14]

The first service was held in the Terryville Congregational Church, but thereafter for about nine years worship was carried on in a schoolhouse at Pequabuck. The present church edifice was dedicated in 1902. It is a wooden-frame building, painted white, standing on a high bank and approached by a long flight of stairs. It has a brick basement, and a belfry with a high steeple surmounted by a gold cross. The interior is lighted by gothic-style colored glass windows with diamond panes tinted in gold and brown tones.

HISTORIES: Register, Vol. 1, complete MS historical sketch, 1891-1933; Vol. 2, historical events recorded, 1933-39. Apparently there is no separate published historical sketch.

RECORDS: Minutes: since 1910 only. The first and several other volumes are said to be missing, probably because of the long dispute mentioned above. The church has minutes of congregational meetings, 1913-35. Registers: 2 vols., June 1905-33, 1933--. All the above records are in the custody of the pastor, the Rev. Arthur Schroeder, at the parsonage, Main St. Financial: intermittent records; see minutes; current records, kept by the treasurer. Organizations: Sunday school, nearly complete records, 1911--. Other parochial associations keep records in the hands of their respective officers.

78. IMMANUEL LUTHERAN CHURCH OF SEYMOUR, CONNECTICUT, 1892--, West St., Seymour, New Haven County.

Organized in 1892. The church was incorporated in 1813: corporate organization founded November 15, 1893, certificate of organization filed November 21, 1893. [Sp.L., Vol. 12, p. 1246] Reorganized February 8, 1940 under above name, certificate filed with Secretary of State, Hartford.

This congregation was established in 1892 by the Rev. Jacobus Wittke. In addition to Mr. Wittke the pastorate has been filled by the Rev. Messrs.: R. Lucas, Max Mueller, Paul E.T. Lemke, Otto E. Heydenreich, Otto Konrad, H. Hunzinger, H. Stippich, Paul B. Roediger and the present pastor, the Rev. O. Borchert. The first really settled pastor was the Rev. Paul E.T. Lemke, who served from 1899 to 1903, educated in Germany.

When first organized, the congregation met in the basement of the Seymour Congregational Church on Sunday afternoons until the new church was ready for occupancy. The present and only church edifice was dedicated in 1894, and enlarged by a rear addition in 1932-34. It is a one and one-half story, wooden-frame building, clapboarded and painted white, with a square tower and a belfry with no bell. It is said to have been built by the parishioners and bears an inscription with the date of erection and the name in German. The simple interior is lighted by colored windows, including three over the altar, and has a small recessed chancel flanked by a smaller room, the sacristy. The services are in English and German, alternately.

The history of this church is inseparably connected with that of the Trinity Lutheran Church in Shelton. [See entry 83] Since the latter congregation was organized by Pastor Lemke in 1899-1900, the two churches have been served by the same pastor.

HISTORIES: Bradley, Henry M., Jr., historian, and Molloy, Leo T., compiler, Tercentenary Pictorial and History of the Lower Naugatuck Valley, Ansonia, 1935, under Seymour. Hunzinger, Rev. H., Twenty-Fifth Anniversary of German Evangelical Lutheran Church of Seymour, Seymour, 1919. Campbell, Rev. Hollis A., Sharpe, William C., and Bassett, Frank G., Seymour, Past and Present, Seymour, 1902.

RECORDS: Minutes: 1 vol., 1897--, kept by the secretary, Herman Wirth, 175 Grand St. Registers: 1 vol., 1893--, containing baptisms, confirmations, marriages, deaths, members, kept by the pastor, the Rev. O. Borchert, 58 West St. Financial: 1893--, with several lapses, kept by Henry Drummer, 142 Washington Ave. See also minutes. Organizations: Sunday School, records with R. Lucas, 39 Gilyard St. Ladies' Aid Society, Brotherhood, Young People's Society, keep records in the custody of their respective officers. The Ladies' Aid Society started in 1898, the Young People's in 1899.

79. GERMAN EVANGELICAL LUTHERAN ST. PAUL'S CONGREGATION, 1893--, 66 Harriett St., Bridgeport, Fairfield County.

Organized March 6, 1893. The church was incorporated in 1893: certificate of organization filed November 21, 1893. [Sp.L., Vol. 12, p. 1247]

This was founded as a German congregation, and has been devoted especially to unchurched people of German descent. The first settled pastor was the Rev. James D. Wittke, educated in Germany, who served from 1893 to 1898. Since 1899 he has been succeeded by the Rev. Messrs.: Max Y.V. Mueller, Ernest F. Hingkeldey, P. Clemen and the present pastor, the Rev. Conrad R. Reisch.

The church is still using its first building, erected in 1893 and dedicated on August 12 of the same year. It is a wooden-frame structure in the gothic style of architecture, with a belfry and one bell. There are some memorials to deceased communicants of the church.

HISTORIES: Waldo, George C., Jr., editor, History of Bridgeport and Vicinity, Vol. I, New York, Chicago, 1917. Booklet for the fortieth anniversary, 1893-1933.

RECORDS: Minutes: 5 vols., 1893-1900, 1901-20, 1921-30, 1931-36, 1937--, kept by the secretary. Registers: 3 vols., 1893-1920, 1921-33, 1934--, kept in a safe at the parsonage by the pastor, Rev. Conrad R. Reisch. Financial: 3 vols., 1893-1910, 1911-25, 1926--. There are some financial records in the minutes. Organizations: Sunday School; Ladies' Aid, established 1893; Society of St. Paul's, 1896; Senior Luther League, 1896; Men's League, 1900.

80. ST. PAUL'S GERMAN EVANGELICAL LUTHERAN CHURCH, 1893--, 76 High St., Middletown, Middlesex County.

Organized April 30, 1893. The church was incorporated in 1894: certificate of organization filed February 2, 1894. [Sp.L., Vol. 12, p. 1246]

The church was organized in the chapel of the South Congregational Church and worshipped there for four years until growing attendance compelled a decision to build. The cornerstone of the present church edifice was laid in 1896, and the service of dedication took place on February 22, 1897. The church edifice was renovated in 1924 at a cost of $7000.

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It is constructed of red brick and has a front central tower, with a belfry and one bell. The interior is lighted by seven stained-glass windows on each side. There is a parish house with Sunday school rooms in the basement.

The first settled pastor was the Rev. Carl Blecher, educated in Germany, who served from 1893 to 1904. At first all the services were in German, but about 1918, during the World War, the children began going to other churches and English was therefore introduced for some services. At present the 10:00 A.M. Sunday service is in English and the 11:00 A.M. service in German. The Sunday school is wholly in English. The pastors of this church formerly served two mission churches in Deep River and Madison. [See entries 8 and 97]

HISTORIES: None.

RECORDS: Minutes: current book in possession of the secretary, John Facius, 107 Ridge Road. The old minute books are also available. Registers: 1 vol., 1893--, records of births, baptisms, confirmations, marriages and deaths, from the organization to the present time, kept by the pastor at the parsonage, 64 High St. Financial: Records in possession of Gustav A. Overhysser, 24 Wyllys Ave. See also minutes. Organizations: Sunday School, no separate records. Other parochial associations have records in the hands of their respective officers: Ladies' Aid Society, Luther League, Intermediate League, Women's Missionary Society, Senior Choir, Junior Choir. Miscellaneous: book of clippings, kept by the pastor at the parsonage, 64 High St.

81, GERMAN EVANGELICAL LUTHERAN TRINITY CHURCH OF HARTFORD, CONNECTICUT, 1894--, Russ and Babcock Sts., Hartford, Hartford County.

Organized November 26, 1894. The church was incorporated in 1901: meeting held August 15, 1901, certificate of organization filed August 27, 1901. [Sp.L., Vol. 14, p. 1165]

This church was founded by the Rev. Hugo R. Erdmann, with 25 members, on November 26, 1894. The early history of the congregation is rather obscure: it is not even known where the first meeting was held, nor at what hour of the day the early services were conducted. The church had a very hard struggle for survival in early years, and in 1907 it was proposed to unite with a church of the same synod in New Britain--St. John's, organized in 1892. [See entry 76] The first settled pastor was the founder, the Rev. Hugo R. Erdmann, educated at Kropp, Germany, who served 1894-96. His successors in the pastorate have been: the Rev. Messrs. Paul Emil T. Lemke, 1896-98; Ernst August Wilhelm Lothar Brunke, 1899-1905; Gustaf Adolph Hensel von Nicelli, 1906-7; Edward Christian Quade, 1907-9; Friedrich Karl Gustaf Gille, 1909-13; Otto Ernst Christian Heydenreich, 1914-31; and Herman Hackensen, 1932--, the present pastor. Most of the pastors have been young men who began their ministry in this church.

In its early years the congregation moved rather frequently from place to place, meeting in the Y.M.C.A., halls, homes, the Danish Lutheran Church at the corner of Russ and Babcock Sts. [see entry 55], and the Swedish Emanuel Church diagonally across from the Danish church at Russ and Babcock Sts. [See entry 36] At first the congregation considered building a church, and purchased property at the corner of Zion and Park Sts. in 1906 but sold it it 1910. About that time the Swedish Emanuel Church was considering a new building, and in 1912 sold its old property at Russ and Babcock Sts. to Trinity Church for $1600, including the lot,

church building and parsonage. This is the present church property, which apparently was not rededicated.

The church is a wooden-frame and shingled edifice on a high stone foundation, in the Swedish style of architecture, having a high-pitched roof and a tower and short steeple in front. There is a belfry, with a bell. A wooden-frame parsonage stands in the rear of the church at 187 Russ St.

The congregation was considerably increased in 1916 by members from the Lutheran Church of the Reformation on Charter Oak Ave., Hartford. That church, founded in 1880, became extinct and the members were scattered, some going to Trinity Church and some to Christ Church of the Missouri Synod. [See entry 92] The records of the defunct congregation were turned over to Trinity Church, which still has them. [See entry 92]

HISTORIES: Newspaper clippings, 20th anniversary, 1914. Zum Silber-Jubiläum, Liturgie, Lieder und Geschichte der Ev.-Luth. Dreieinigkeits Gemeinde...Sonntag, den 30 November, 1919. Historical sketch, Sunday, February 23, 1930, Sexagesima. Newspaper clippings, "Missionsfest der Dreieinigkeits Gemeinde," n.d. Article on Rev. Herman Mackensen, Hartford Daily Times, October 19, 1935. File of monthly papers back to 1932, mimeographed to September 1936, then printed: former title Trinity Lutheran, now called Lutheran Church Messenger. Unpublished historical sketches: in register, 1906-26, typewritten, "Chronick der Ev. Luth. Dreieinigkeits Gemeinde zu Hartford ueber die ersten zwanzig Jahre ihres Bestehens bis 29/12/1914." In register, 1927--, typewritten, "Survey of Trinity Evangelical Lutheran Church, Hartford, Connecticut," by Rev. Dr. Ellis B. Burgess. History of the Ladies' Aid Society, 20th and 43rd anniversary, 1914, 1937, by Mrs. Olga Horn, kept at her home, 60 Alden St.

RECORDS: Minutes: 4 vols., 1894-97, 1897-1905, 1906-16, 1916-26, in German, kept in the church; also 2 vols., 1926--, kept by the secretary, Max W. Felske, 60 Seymour Ave., West Hartford. Vol. 1 contains the constitution, November 26, 1894. The revised constitution, April 30, 1905, also in the minutes, includes a list of members, September 1908. Registers: 1 vol., 1893-1905, kept in the church; 2 vols., 1906-26, 1926--, kept by the pastor, the Rev. Herman Mackensen at the parsonage, 187 Russ St. These volumes contain baptisms, confirmations, marriages and funerals, as well as miscellaneous records. Financial: 2 vols., 1895-1900, 1900-1907, including list of members, 1906-7, kept in the church. Reports in minutes; also current records, kept by the church treasurer. Organizations: Sunday School: treasurer's records, 1898-1902, 1911-27, 1903-11 missing; minutes and treasurer's reports, 1926-36, 1936--, kept by superintendent, Eugene French, 56 Robbins Drive, Wethersfield. Financial secretary, 1911-25, kept in the church. Luther League: constitution, June 21, 1904; minutes and list of members, 1904-12, kept at the church. Also, minutes, 2 vols., 1934-37, 1937--, and duplicate copies of correspondence and State League Executive Committee reports, 1 folder, 1934--, kept by secretary, Bertha G. Zellman. Financial records kept by treasurer, Miss Marie Eberhardt, 200 Newington Road, Elmwood. Records, 1913-33, apparently lost or destroyed. Intermediate Luther League: records, 1925-28, kept at the church. Ladies' Aid Society: 6 vols., 1894-1938, containing minutes, list of members and financial records; financial records, 4 vols, 1894-1906, 1902-12, 1911-21, 1912-14. Kept by Mrs. Olga Horn, 60 Alden St. Also treasurer's records, 2 vols., 1915--, in German, kept by Mrs. Pietsch, 67 Mapleton St. Ladies' Sewing Society: minutes, 1 vol., 1936--, kept by Mrs. Paul Schneider, 301 Silas Deane Highway, Wethersfield. Treasurer's records, 1 vol., 1929--,

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kept by Mrs. Hugo Frank, 139 Ashley St. Miscellaneous: the pastor has a card index of 500 communing members and a mailing list for the monthly parish paper; as well as an address book, by streets. Sunday service programs, file from 1933.

It is proposed to deposit the non-current minutes and registers in the synodical archives, at Wagner College, Staten Island, N.Y.

82. GERMAN LUTHERAN CONCORDIA CONGREGATION, 1894--, Garden and Winter Sts., Manchester, Hartford County.

Organized in 1894. The church was incorporated in 1897: meeting held October 12, 1897, certificate of organization filed November 18, 1897. [Sp.L., Vol. 13, p. 1260(11)] Reincorporated December 14, 1910, certificate filed December 16, 1910.

This church originated in a schism in the Zion German Lutheran Church of the Missouri Synod. [See entry 9] In March 1893, only four months before the dedication of Zion Church, the congregation divided on the question, whether members could belong to fraternal organizations or not. The pastor upheld the Missouri Synod position, condemning all secret, oath-bound societies, lodges and fraternal organizations having religious tendencies, and refused the privileges of voting membership to members of such organizations. The result was a secession of a number of families, who founded the Concordia congregation in 1894.

For some years the new church was too small and poor to build a house of worship, and therefore worshipped in private houses and later held Sunday services in St. Mary's Episcopal Church. In 1896 the Cheney Brothers Company gave the present lot at the corner of Garden and Winter Sts., and the church was erected and dedicated on November 10, 1897. It is a wooden-frame edifice, with white clapboard siding, green shingle trim and a red brick basement. Over the front entrance is a small square tower, with a belfry, a spire and a bell. A small sacristy is attached to the left rear corner. The interior, seating about 150, is simply furnished and lighted by small, gothic glass windows, nearly all of which are memorials.

The first pastor was the Rev. Hugo Erdmann, 1893-96, who served also at Trinity Church, Hartford. [See entry 81] His successors in the pastorate have been: the Rev. Messrs. Paul Lembke, 1896-98; Lothar Brunke, 1898-1906; G.A. von Nicelli, 1906-8; Gustav Gille, 1908-9; Otto Rapport, 1909-14; Herman Stippich, 1914-24; Weber, 1924-33; Karl Richter, 1933--.

HISTORIES: Spiess, Mathias, and Bidwell, Percy W., Ph.D., History of Manchester, Connecticut, So. Manchester, 1924, published by the Centennial Committee of the Town of Manchester.

RECORDS: Minutes: 4 vols., 1894-1910, 1911-26, 1926-30, and the current volume, kept by the secretary. Registers: 2 vols., 1894-1920, 1921--, containing baptisms, confirmations, marriages, members, deaths. Also a card index record for current entries. Financial: kept in annual books, only current book available, kept by the treasurer, others destroyed. Organizations: Sunday School, minutes and attendance records, 4 vols., 1894-1902, 1903-13, 1914-26, 1926--. Other parochial associations keep current records in the custody of their respective officers: Brotherhood, Ladies' Aid, Sewing Circle, Young People, Intermediate Luther League, Senior and Junior Choirs.

83. TRINITY UNITED LUTHERAN CHURCH OF SHELTON, 1899--, 228 Howe Ave., Shelton, Fairfield County.

This church was organized under the auspices of the Rev. Paul Lemke, pastor of Immanuel Lutheran Church of Seymour. [See entry 78] The constituent members were a small number of German speaking people, who held their meeting for organization in January 1899. The congregation was an offshoot from Immanuel Church, Seymour, whose pastors have always served it. The original name of the church was "Evangelical Lutheran Church of Derby," but in July 1939 was changed to the present title, which became official in January 1940, by filing a certificate at the office of the Secretary of State, State Capitol, Hartford.

The first settled pastor of the congregation was the Rev. Paul Lemke, who served from 1899 to 1903, and was also pastor of Immanuel Church in Seymour. He was educated in Germany. His successors in the pastorate have all been in charge of both churches. [See entry 78]

The congregation worshipped in the Methodist Episcopal Church in Derby, until the present church edifice was erected and dedicated in 1911. It is a one and one-half story building, one-half story brick, the remainder wooden-frame, with a tower containing one bell, and stained-glass windows. There are no inscriptions or special architectural features.

HISTORIES: Bradley, Henry M., Jr., historian, and Molloy, Leo T., compiler, Tercentenary Pictorial and History of the Lower Naugatuck Valley, Ansonia, 1935, under Shelton.

RECORDS: Minutes: 1 vol., 1899-1904; the pastor is trying to locate the other volumes. Registers: 1 vol., 1911--, containing baptisms, confirmations, marriages, members, deaths. Previous entries are in the records of Immanuel Church, Seymour. [See entry 78] Financial: in minutes, 1899-1904, and current records, kept by the treasurer. Organizations: Sunday School and other parish associations keep records in the hands of their respective officers. The minutes and registers, in excellent condition, are kept by the pastor, the Rev. Otto Borchert, 58 West St., Seymour. [See entry 78]

84. GERMAN EVANGELICAL LUTHERAN ZIONS CONGREGATION, 1900--, 21 Judd St., Bristol, Hartford County.

Organized January 22, 1900. The church was incorporated in 1900: meeting held November 21, 1900, certificate of organization filed December 6, 1900. [Sp.L., Vol. 13, p. 1260(11)]

This congregation originated because of a split in the Immanuel German Lutheran Church in Bristol. [See entry 13] That parish affiliated with the Missouri Synod in 1901, and a dissenting minority had already sensed that tendency and had seceded to start the Zion Church. The organization took place under the auspices of the Rev. Martin W. Gaudian, pastor of St. John's Church, New Britain. [See entry 76] He served for a time as the pastor, 1900-1903.

The first settled pastor was the Rev. John F.K. Riebesell, who served from January 1903 until May 1905. He was educated at the Kropp Seminary, Kiel, Germany. His successors in the pastorate have been: the Rev. Messrs. Otto Carl Conrad, 1905-6; Gustave F.C. Gille, 1906-7; Henry W. Voigt, 1908-9; Theodore R. Beussel, 1909-10; Henry Reumann, 1910-11; Theodore R. Beussel, 1911-18; Max Arthur Baum, 1918-21; Emil Ernst Jestinsky, 1922-33; and John Walter Schulze, the present pastor, 1933--.

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For a while the congregation went to services at St. John's Church in New Britain. Their first meeting places in Bristol were various halls and the basement of the Prospect Methodist Episcopal Church. On May 26, 1902 they decided to erect a church building, and a lot on Judd St. was given by Mr. William E. Sessions, in whose foundry many of the members worked. The cornerstone was laid on June 25, 1902 and the edifice was dedicated on October 12th of the same year. It is a clapboarded, wooden-frame edifice, painted white, of the Scandinavian type of architecture, with a high-pitched roof. Over the front entrance is a square wooden tower, with a belfry and one bell, and a short steeple surmounted by a cross. The foundation is of cut stone. On the right side are the parish rooms and the sacristy. The interior, lighted by long, colored-glass windows, has oak furnishings and tan-tinted walls. The building has a lofty appearance and is short in proportion to its height. The parsonage, a wooden-frame house in the rear of the church, was built in 1911, on a lot given by Mr. William E. Sessions.

At the present time the congregation is bilingual. Regular English morning services were introduced in July 1933. The Sunday services are in English at 9 A.M. and German at 11 A.M.

HISTORIES: Smith, Eddy N., et al., Bristol, Connecticut (In the Olden Time "New Cambridge") Which Includes Forestville, Hartford, 1907. Peck, Epaphroditus, A History of Bristol, Connecticut, Hartford, 1932. Schulze, Rev. John W., Thirty-fifth Anniversary, 1902-1937, German Evangelical Lutheran Zion Church, Bristol, Connecticut.

RECORDS: Minutes: 2 vols., 1902-33, 1933--, kept by the secretary. Registers: 1 vol., 1902-22, containing all pastoral acts; also 5 vols., 1922--, one each for baptisms, confirmations, marriages, deaths, members. Kept by the pastor, the Rev. John W. Schulze. The oldest records are in those of St. John's Church, New Britain. Financial: in minutes; also current records, kept by the treasurer. Organizations: Sunday School, 1903, including Cradle Roll, created in 1933; Ladies' Aid, founded February 22, 1906; Senior Luther League, established about 1906; Intermediate Luther League, organized in September 1933; Lutheran Brotherhood or Men's Society, started October 13, 1912; Sewing Circle, started March 11, 1922. All keep records.

85. GERMAN EVANGELICAL LUTHERAN IMMANUEL CHURCH, 1901--, 569 High St., Naugatuck, New Haven County.

Organized July 3, 1901. The church was incorporated in 1904: meeting held on January 1, 1904, certificate of organization filed on February 2, 1904. [Sp.L., Vol. 14, p. 1164]

The church originated among the German speaking people of Naugatuck, prior to 1900. The virtual founder was the Rev. W. Jentsch, pastor of the First Lutheran Church in Waterbury, [see entry 75] who knew some German families in Naugatuck and Union City. He used to go down from Waterbury on the horse car, carrying the psalm books in a satchel. At first the congregation met in homes, later in the German hall. Still later, before the present church was built, services were held in the Salem Swedish Lutheran Church. [See entry 33] No written records survive from that period, but it is known that a building lot on Curtis St. was bought.

Formal organization took place on July 3, 1901, under the auspices of Pastor R.L. Pfeil, who came to Waterbury in August 1900. There were only about 14 original male members. The Rev. R.L. Pfeil became the first

pastor, serving until September 1903. He has been succeeded by the Rev. Messrs. Paul Lemke, 1903-9; Lothar Brunke, 1909-13; Martin Lorenz, 1913-14; Franz Posselt, 1914; Theodore Bauck, 1914-15; Arthur Baum, 1916-18; Dr. R.J. Meckler, 1918-22; Otto Plagemann, 1922; and the present pastor, H.F. Lucas.

It was soon resolved to build a church, and the present lot on High St., Union City, was given to the congregation by Mr. Andrew Brennan. The old lot was abandoned, as Curtis St. was subject to floods of the Naugatuck River. Plans were made ready in November 1902, and the present church was erected with material from the old Congregational Church in Naugatuck. It was dedicated on July 19, 1903, and in 1904 the basement was built to provide room for the societies and Sunday school. The present, wooden-frame parsonage, next to the church, was erected in 1914-15. A new pipe organ was dedicated on July 27, 1924. English Sunday services were introduced under the pastorate of the Rev. Otto Plagemann. At the twenty-fifth anniversary celebration in 1926, the church was renovated by the Men's Society.

The church is a wooden-frame edifice, clapboarded and painted white, with a shingled roof, and has a square tower over the front entrance, with belfry and an hexagonal spire topped by a cross. The church stands on a hill and is reached by a long flight of cement stairs. There are parish and Sunday school rooms in the high basement.

HISTORIES: Pape, William J., History of Waterbury and the Naugatuck Valley, Connecticut, Vol.I, Chicago, New York, 1918, under Naugatuck. Festschrift zum Silber-Jubiläum der Evangelisch-Lutherischen Immanuels-Gemeinde, Naugatuck and Union City, Conn., Sonntag, den 25 Juli 1926. (Historical sketch, by the Rev. Otto Plagemann, Pastor)

RECORDS: Minutes: 4 vols., 1901-8, 1909-16, 1917-26, 1927--, kept at the church, in the care of the secretary. Volumes 1-3 are written in German. Registers: 1 vol., 1906--, kept at the church. Financial: 1 vol,, 1901--, kept by the church treasurer. Organizations: Sunday School, Ladies' Aid Society, Brotherhood, Young People's Society. Current records in the hands of their respective officers.

86. FIRST ENGLISH EVANGELICAL LUTHERAN CHURCH OF BRIDGEPORT, CONN., 1903--, 470 Laurel Ave., Bridgeport, Fairfield County.

Organized September 20, 1903. The church was incorporated in 1903: meeting held September 20, 1903, certificate of organization filed September 25, 1903. [Sp.L., Vol. 14, p. 1164]

The church was founded for English speaking Lutherans, who could not benefit from the foreign-language services of other Lutheran congregations in Bridgeport. It was organized in the West End Boy's Club building at the corner of State St. and Lee Ave. Organization was the result of a preliminary work of three months, under the auspices of the Board of Home Missions, by a missionary, Herbert H. Hartman, a student at the Lutheran Theological Seminary in Gettysburg, Pa. The charter member list was composed of 44 communicants.

The missionary retired from the work on September 28, 1903, and the Rev. Luther A. Weigle, Ph.D., was elected as first pastor, taking charge of the church on October 5th and serving until his resignation, May 1904. His successors in the pastorate have been: the Rev. Messrs. Herbert H. Hartman, 1904-8; Edgar R. Cooper, 1908-16; H.C. Aroh, 1916-21; Armin G. Weng, 1922-27; William Otto Bruckner, 1927-37; and John C. Dries, 1938--,

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under whose ministry the parish is devoting its efforts especially to unchurched young people of the city.

Services were held at first in the West End Boy's Club building, at State St. and Lee Ave., prior to the erection of the first church edifice. In 1903-4 plans were made to purchase a lot and erect a chapel. The lot was bought on June 10, 1904, contracts were let June 14, the cornerstone was laid on July 10 and the church was dedicated and occupied September 25, 1904. Later the chancel was furnished, a lighting system was installed and church parlors were built. A parsonage was built during the summer of 1913. The church edifice was a small, wooden-frame, clapboarded chapel of neo-gothic architecture, on a cut stone foundation. The entrance, at the right front corner, was surmounted by a belfry with one bell and a short spire. There were several memorials to deceased communicants. In 1939 this building was torn down to make way for the present one.

Plans for a new church were made in the pastorate of Armin G. Weng, 1922-27. They were definitely adopted by September 1938 and on September 20, at a celebration of the thirty-fifth anniversary, pledges of $4100 were received. A bequest from the late Miss Jennie Wilson, of almost $2000, and large contributions from each society, made it possible to break ground on Palm Sunday, April 2, 1939. Construction began on May 15, the cornerstone was laid on June 25, and the building was dedicated on October 29, 1939. The church, which cost about $30,000, is a wooden-frame edifice, 40' x 80', shingled and painted white, of the Norman type of architecture. A square bell tower, with Norman roof and cross, rises over the front entrance. There are seats for about 200 persons.

HISTORIES: Waldo, George C., Jr., editor, History of Bridgeport and Vicinity, Vol. I, New York, Chicago, 1917. Bridgeport Post, May 8, 1939, "Church Building Being Torn Down for New Edifice," with photograph of the old church being demolished. Dedication Program, October 29-November 5, 1939, First English Lutheran Church.

RECORDS: Minutes: 5 vols., 1903-15, 1916-25, 1926-32, 1933-37, 1938--, in the custody of the secretary. The early volumes contain some financial records. Registers: 1 vol., 1903--, very incomplete at first, probably owing to the early pastors' brief terms. Financial: 3 vols., 1903-10, 1911-25, 1926--, kept by the treasurer. There are some financial records in the early volumes of minutes. Organizations: Sunday School, established 1903, about 125 pupils; Ladies' Aid, 1903; Young People's Society, 1910; and Men's Club, 1920. All keep records in the custody of their respective officers.

87. EVANGELICAL LUTHERAN CHURCH OF THE REFORMATION, 1906--, 54 Court St., New Britain, Hartford County.

Organized February 11, 1906. The church was incorporated in 1906: meeting held on May 21, 1906, certificate of incorporation filed May 23, 1906. [Sp.L., Vol. 15, p. 1236]

This church was founded in 1906, under the auspices of the Rev. August Rohrig, who served as the first settled pastor, from 1906 until 1911. He was educated at Muhlenberg College, and at the Lutheran Seminary in Mt. Airy, Philadelphia, Pa.

Until the erection of the present church building in 1925, the congregation worshipped in Odd Fellows' Hall on Arch St., and Junior Mechanics' Hall, Hungerford Court (now Glen St.). The present building was

dedicated on December 6, 1925. Only the first unit (the basement) was first completed and used for worship and all other church functions. It is constructed of trap rock.

HISTORIES: None.

RECORDS: Minutes: 2 vols., 1906-18, 1918--, kept by the secretary. Registers: called "Parish Record," 1 vol., 1906--, kept by the pastor, the Rev. F.W. Schaefer. Financial: see minutes; current records kept by the treasurer. Organizations: Sunday School, 2 vols., 1906-20, 1920--. Women's Missionary Society, 2 vols., 1906-18, 1918--. Other parochial organizations keep records, in the custody of their respective officers. All records are reported to be in good condition.

88. ST. PAUL'S EVANGELICAL LUTHERAN CHURCH OF HARTFORD, CONNECTICUT, 1906--, 981 Park St., Hartford, Hartford County.

Organized April 8, 1906. The church was incorporated in 1909: meeting held on May 31, 1909, certificate of incorporation filed June 1, 1909. [Sp.L., Vol. 15, p. 1237]

This congregation originated as early as November 1904 when meetings were held to determine whether or not an English Lutheran church could be planted in Hartford. The movement was due primarily to the Rev. John W. Smith of Albany, N.Y., who made an investigation, reported to the president of the New York and New England Synod, and was granted permission to continue his work. He continued his services until June 1905, when the Eastern Field Missionary of the General Council relieved him. Pastor Smith really started the church through great self-sacrifice, often paying the rent for places of worship out of his own pocket.

He was succeeded by the Rev. Milton J. Bieber, field missionary, who served the congregation in connection with the English Lutheran Church of the Reformation in New Britain. [See entry 87] Under his auspices the church was formally organized with a charter membership of 66. At the first regular service, September 24, 1905, there had been only six persons present. A constitution was adopted on April 23, 1906, when the Church Council met for the first time and adopted the church's name.

When Mr. Bieber returned to Canada, the Rev. Paul J. Neff was called as the first regular pastor. He was a graduate of the Mt. Airy Seminary at Philadelphia, and this was his first charge. He was installed on July 1, 1906 and served until his resignation, June 1, 1907. His successors in the pastorate have been: the Rev. Messrs. Charles E. Blethen, November 1, 1907-April 5, 1917, when he died; Charles H. Shauck, a student, supplied until December 1918; David G. Jaxheimer, June 1, 1919-December 1, 1924; John W. Early, June 1, 1925-April 8, 1928; George R. Seltzer, June 17, 1928-June 20, 1937; Herbert D. Dichsen, October 1, 1937--.

The first services, with Pastor Smith, were held in a hall, then in the basement of the German Lutheran Church of the Reformation on Charter Oak Ave, [See entry 92] Under the Rev. Mr. Bieber, services were held there, also in the Y.M.C.A. Room, in the home of Mrs. Christine Lawson on Asylum St., and in the auditorium of the Church of the Reformation. Under Pastor Neff the congregation moved back to the Y.M.C.A. building, but Pastor Blethen apparently preferred the Church of the Reformation. On May 31, 1909 the congregation bought land and other property from that church for $6000, but it was deeded back on November 2, 1911. During that period it was twice proposed to unite with the Church of the Reformation, but nothing came of it. In June 1914 the church acquired its present lot

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at the corner of Park St. and Park Terrace for $6000, also purchasing the building, which had been used by the Pilgrim Congregational Church. It had formerly stood on Laurel St. and had been moved to the present side for the Pilgrim Church.

Since the congregation purchased it, the building has been greatly improved. It is a wooden-frame, clapboarded and shingled edifice, on a high brick foundation, and is painted gray with white trim. The main entrance, at the right front corner, is surmounted by a square, shingled tower with an open belfry and short, pyramidal steeple. The basement is used for Sunday school and parish activities. This building was dedicated for Lutheran worship in 1914. The parish has also another building, St. Paul's Chapel, Blue Hills. [See entry 89]

HISTORIES: Fifteenth Anniversary Souvenir Booklet, 1906-21, St. Paul's English Ev. Lutheran Church, etc., Hartford, 1921. Directory, St. Paul's English Evangelical Lutheran Church, 981 Park Street, Hartford, Conn., etc., 1924, no imp. Program of Service, memorial stone for the Rev. Charles E. Blethen, November 4, 1923, at Cedar Hill Cemetery, Hartford, Conn. There is an unpublished and incomplete MS historical sketch in the Register.

RECORDS: Minutes: 1 vol., April 23, 1906-January 4, 1921, containing constitution adopted April 23, 1906, church council and congregation meetings. Also temporary volumes: 1 vol., congregation meetings, 2 yrs., and 1 vol., council meetings, 1 yr., both loose-leaf. From April 7, 1920, congregation and council minutes kept separately, in folders. Minutes contain committee reports and other business. Kept by secretary, Fred Mletschnig, 121 South St.; 1 vol. and 19 folders, 1906-39, deposited in Connecticut State Library, to be replaced by photostats. Registers: 1 vol., 1906--, kept by the pastor, the Rev. Herbert Dichsen, 35 Forest St. Contains charter, constitution and by-laws; new constitution adopted March 30, 1921; list of pastors; members of Church Council, 1906-27; members; communion register; baptisms; confirmations; marriages; funerals; incomplete MS historical sketch. The communion register is now kept by card index. Financial: reports in summary sent to headquarters of United Lutheran Church, N.Y.C.; annual and monthly reports in munutes; current records kept by the treasurer, William Levitsky, 64 Hartland St. Organizations: Sunday School; Luther League for young people, established April 18, 1906; Women's Home and Foreign Missionary Society (now Ladies' Mission and Aid Society), founded April 19, 1906; Choir, organized January 29, 1920; Teacher Training Class,* 1919; Teacher Training Department,* 1920; Women's Missionary and Sewing Circle,* April 29, 1920; Lutheran Brotherhood for men, May 6, 1920; Boy Scouts: St. Paul's Girls' Club; Children of the Church. Records in the custody of officers. Miscellaneous: correspondence, in folders, relating to all church business; miscellaneous records of the Blue Hills Sunday School, [see entry 89] 1923-36, in folder; all kept by the secretary. *These organizations are defunct.

89. ST. PAUL'S CHAPEL, 1921--, 649 Blue Hills Ave., Hartford, Hartford County.

Organized October 31, 1921. This chapel, called Blue Hills or St. Paul's Chapel, is an offshoot of St. Paul's English Lutheran Church, 981 Park St., Hartford. [See entry 88] It was established in 1921, under the auspices of the Rev. David G. Jaxheimer, B.D., to provide services and a Sunday school for members of St. Paul's Church living in the Blue Hills section. At present there is a Sunday school session every Sunday morning, and an English service at 9:30.

The building is located on Blue Hills Ave., Hartford, between Harold and Burnham Sts., near the Bloomfield town line, and formerly was the old Blue Hills Schoolhouse. It is a two-story, red brick building of simple architecture, with a small wooden cupola over the front gable. It has been fitted for worship, Sunday school classes and social functions.

HISTORIES: None. See: Directory, St. Paul's English Evangelical Lutheran Church, 981 Park Street, Hartford, Conn., etc., 1924, no imp. This contains references to the chapel. [See entry 88]

RECORDS: Minutes: no separate records. See minutes of church council and congregation meetings, St. Paul's Church, 981 Park St., Hartford, which contain reports from the chapel. Registers: entries made in records of St. Paul's Church. Financial: reports made to Church Council of St. Paul's Church and recorded in its minutes. Organizations: Blue Hills Sunday School, miscellaneous records, 1923-36, in a folder kept by secretary, St. Paul's Church; after 1936 in Church Council and congregation minutes. Ladies' Aid Society, records, reports in minutes of St. Paul's Church. [See entry 88]

90. LUTHERAN HOME FOR THE AGED, 1918--, Main St., Southbury, New Haven County.

The Lutheran Home for the Aged was founded in May 1918 under the auspices of the United Lutheran Church. The first superintendent was the Rev. Mr. P. Clemen. The present building, on the east side of the highway from Woodbury to Southbury, was built as a private residence in 1777, when Southbury was still the southern part of ancient Woodbury. It is a commodious edifice of red brick, with white wooden trim around the windows and doors and a front porch of wood, painted white. There are two floors and an attic, and on each end is a large chimney. It is well provided with fire escapes. At one time the house was the home of a celebrated author who wrote over the nom de plume of "Peter Parley."

The chapel of the Home is not a separate building but a room arranged for religious services. For the past seven years services have been conducted every Sunday; previously they were intermittent. There is no resident chaplain, and the Home is therefore served by various visiting Lutheran clergymen.

HISTORIES: None.

RECORDS: Kept since the inauguration of the Home in 1918, including: minutes of meetings of the board of directors, financial records, and the names of persons admitted to residence at the Home. There are no separate records of the chapel.

I N D E P E N D E N T

91. ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, 1939--, 40 Forestville Ave., Plainville, Hartford County.

Organized in February 1939. This is an unrecognized Lutheran church without any synodical connection, started by the Rev. Oscar Duessel in October 1938, when the present property was bought. There are about 60 communicant members; three services every Sunday: English and German in the morning, German in the evening.

The building is a wooden-frame bungalow, clapboarded and painted white, with a front porch. Two large rooms on the left side have been fitted for worship, with altar, cross, small organ and folding chairs. The pastor, the Rev. Oscar Duessel, lives in the other rooms.

HISTORIES: None.

RECORDS: Minutes: of church council and congregation meetings, from the beginning of the organization, kept by the secretary. Registers: 1 vol., 1938--, kept by the pastor, the Rev. Oscar Duessel. Financial: in minutes; current records kept by the treasurer. Organizations: Sunday School, current attendance records.

DEFUNCT CHURCHES

EXPLANATORY NOTES

The following defunct Lutheran churches and missions in the State of Connecticut have been found by checking the present lists of organizations in the synodical year books with older lists and with town histories and city directories. The following section of the inventory is devoted to brief historical sketches of these churches and missions, with inventories of their records, when available. The entries are numbered consecutively, according to the dates of establishment, and are cross-referenced with the entries for active churches with which some of them formerly were associated. No effort has been made to arrange these churches and missions by synodical connection. Some of them changed synods and others existed before the present synodical organizations were even formed. Wherever the synodical connection is known, the fact is indicated.

It will be noticed that most of the defunct organizations were small mission congregations, which never had their own resident pastors and sometimes lacked even a church building. This fact explains why they passed out of existence. They were not strong enough to support a pastor, erect an edifice or even give sufficient encouragement to a supply pastor. In some cases, especially since the advent of the automobile, it has been found convenient to attend a church of the same synod in a neighboring town. In a few cases the decline of small local industries explains the demise of a congregation. In others the abandonment of Lutheran services has been caused by the rise of an American-born generation which preferred the services of other churches in English. Wherever a definite cause of extinction has been discovered, the fact is mentioned in the entry.

Exact references are given to certificates of incorporation, in cases of incorporated congregations. Statistics of most of these extinct churches and missions may be found in old files of synodical year books, in the possession of pastors or in libraries. Every effort has been made to obtain information about them, and it is believed that the entries represent adequately all significant ones that could be found.

92. EVANGELICAL LUTHERAN CHURCH OF THE REFORMATION, 1880-1916, Market St., Charter Oak Ave., Hartford, Hartford County.

Organized June 27, 1880, with 72 members, by Pastor Louis H. Schneider of the Synod of New York and New Jersey. This was the first regularly organized Lutheran church in Hartford. The first pastor was the Rev. Louis H. Schneider, who served from 1880 to 1882. He was succeeded by several other clergymen under the Synod of New York and New Jersey, the last being Pastor Jaeger. He was dismissed by the synod in 1890, but continued to preach as pastor of the congregation until 1916, when the church ceased to exist. He officiated privately as late as 1921 and died in 1922.

The first building owned by this congregation was the old St. Paul's Episcopal Church on the west side of Market St., consecrated in 1855 as a free Episcopal church. The Episcopal parish became defunct in 1878, and in June 1883 the Church of the Reformation bought the property for $6500. On July 9, 1888 it was paid for and dedicated. After worshipping there for some years, the congregation sold the property for $13,000, to the Italian Roman Catholic parish of St. Anthony, which still uses the building as a parish house called "Casa Maria."

The second church was erected on the south side of Charter Oak Ave. It is a red brick building of gothic chapel style, with a belfry. When the Church of the Reformation was disbanded in 1916, this property passed to the present Trinity Evangelical Lutheran Church at the corner of Russ and Babcock Sts., having been deeded to that congregation for a nominal consideration. In 1918 it was sold to the Ukranians, but in 1920 was sold for $8000 to the Mount Calvary (Colored) Baptist Church, which still uses it. Trinity Church now holds a mortgage on the property.

When the Church of the Reformation disbanded in 1916, the congregation was scattered, some going to Trinity Church, Russ and Babcock Sts., some to Christ Church on Broad St. [See entries 12 and 81] The congregation was German and used the German language.

HISTORIES: Trumbull, J. Hammond, editor, The Memorial History of Hartford County, Connecticut, Vol. I, Boston, 1886. There are two unpublished historical sketches, kept in the records of Trinity Church, Russ and Babcock Sts.: "Chronik der Ev. Luth. Dreieinigkeits-Gemeinde zu Hartford ueber die ersten zwanzig Jahre ihres Bestehens bis 29/12/1914"; and "Survey of Trinity Evangelical Lutheran Church, Hartford, Connecticut," by the Rev. Dr. Ellis B. Burgess. Both typewritten. [See entry 81]

RECORDS: Minutes: 1 vol., 1880-90; the others evidently have been lost. Registers: called "Church Records," 2 vols., June 27, 1880-July 20, 1921. All these volumes are kept at Trinity Church, Russ and Babcock Sts., Hartford. No financial records are available. Although the church at one time had a flourishing Sunday School, no records are available. All records are written in German. [See entry 81]

93. LUTHERAN MISSION, 1886-ca. 1905, Broad Brook, East Windsor, Hartford County.

This mission was considered a branch of Trinity (Missouri Synod) Lutheran Church in Rockville, and had no separate organization. The first services were held in 1886. Never having a church building of their own, the congregation worshipped in the afternoon in the Congregational meetinghouse and in Grace Episcopal Church, Broad Brook village. The services

were always conducted by the pastors of Trinity Church, Rockville, and the last one who served was the Rev. J. Heck. There were only a few families and practically all have left Broad Brook; the remaining members go to Trinity Church, Rockville. The mission ceased to function about 1905.

HISTORIES: The mission is briefly mentioned in the fiftieth anniversary booklet of Trinity Church, Rockville. [See entry 3]

RECORDS: No separate records found. As there was no formal organization, there are no minutes. Entries of pastoral acts were made in the registers of Trinity Church, Rockville. [See entry 3]

94. BETHESDA SWEDISH EVANGELICAL LUTHERAN CHURCH, 1890-1921, Main St., Higganum, Haddam, Middlesex County.

Organized in 1890, incorporated in 1891. The date of origin of the Swedish Evangelical Lutheran work in Higganum is so remote as to be obscure now. It is known, however, that the society and church were recruited largely by letters of membership brought by immigrants from Sweden; and it is thought that the work started before 1886. The baptism of a child in Higganum appears in the register of Zion Swedish Lutheran Church, Portland, as early as October 20, 1878. [See entry 25]

The church was a monument to the missionary zeal of its first regular pastor, the Rev. Dr. L.P. Ahlquist, pastor of Zion Swedish Lutheran Church, Portland. He was an alumnus of the Augustana Seminary, Rock Island, Ill., and was ordained at Rockford, Ill., June 28, 1874. He served the congregation until about 1902, and was succeeded by the regular pastors of Tabor Swedish Lutheran Church in Middletown, who ministered until 1918. [See entries 25, 40]

The group constituted a society before it organized as a church, and never was strong enough to have a church building of its own. Early in its existence the congregation met in the meetinghouse of the Congregational church in Higganum; later in the edifice of the Methodist church of Higganum; otherwise in private houses. The total membership ran as high as 57 communicants, and 30 children, or 87 parishioners in 1894. Regular pastoral service ceased in 1918 and the church became defunct in 1921.

HISTORIES: Anniversary Album, Tabor Lutheran Church, Middletown, Conn., 1891-1926, published 1926 by the church. Statistics in annual reports of the Augustana Synod, 1895-1928, kept in the archives of Tabor Church, Middletown, a nearly complete set.

RECORDS: Minutes: none found. Registers: entries made in the registers of Zion Swedish Evangelical Lutheran Church of Portland, and of Tabor Evangelical Lutheran Church of Middletown. The members of the Higganum church are listed in the financial records of the Higganum society and church. [See entries 25 and 40] Financial: 3 vols., 1888-1907, 1903-11, 1913-21, kept by Mr. J. Jacob Johnson of Higganum, for 30 years treasurer of Bethesda Church. Vol. 1 contains the early records of the society as well as those of the church. Vols. 2 and 3 contain mainly ledger accounts with each member and some reports. Organizations: no records found. Bethesda Church had a flourishing Sunday School, which had three teachers and eighteen members in 1908, when the church had only 34 communicants and 58 parishioners.

95. SWEDISH EVANGELICAL LUTHERAN BETHANIA CHURCH, ca. 1895-99, Wallingford, New Haven County.

Established apparently about 1895, but not formally organized or incorporated. It was a small mission of the Augustana Swedish Lutheran

Church at 144 Center St., Meriden, which still exists. [See entry 38] The services were always conducted by the pastors of the Meriden parish, usually on Sunday afternoons and sometimes on weekday evenings. As there was no church building or other real property, the congregation met in a rented hall or in the homes of members.

Services were conducted quite regularly by the Rev. Julius Lincoln, during the fall and winter of 1895 and the spring of 1896, and were continued by his successor, Prof. Philip Andreen. A few services probably were held by the next pastor at Meriden, Rev. O.J. Andrews, in 1898. As there was a considerable lapse between Prof. Andreen's departure and the coming of Pastor Andrews, the interest and enthusiasm greatly diminished and activity terminated about 1898 or 1899. An attempt was made to conduct a Sunday school, which was attended by a few children and instructed by Mr. Otto Larson, who is still living in Meriden. Information concerning this mission has been obtained from Mr. Martin A. Wickstrand of 54 Franklin St., Meriden, who consulted Mr. Otto Larson and other former attendants at the Swedish Lutheran services in Wallingford.

HISTORIES: None

RECORDS: None now available, although inquiry has been made among the few former attendants still living in Meriden.

96. SWEDISH EVANGELICAL LUTHERAN GETHSEMANE CHURCH, 1896-1907, Stony Creek, Branford, New Haven County.

Organized in 1896. The church was incorporated in 1897: meeting held on October 13, 1896, certificate of organization filed January 12, 1897. [Sp.L., Vol. 12, p. 1249] The previous name was Swedish Evangelical Lutheran Church of Stony Creek.

This church was started as a mission of the Tabor Swedish Lutheran Church in Branford. [See entry 34] A church edifice was built in 1890, but for some reason worship was held in the homes of members from 1890 until the formal organization in 1896. The church, dedicated in 1890, was a plain, wooden structure, with no belfry, bell or steeple. It was demolished in 1907, when the church disbanded and the members united with the Tabor Swedish Lutheran Church in Branford. The church apparently never had any settled pastor of its own, being served by the clergy of Tabor Church in Branford. [See entry 34]

HISTORIES: None.

RECORDS: Minutes: 1 vol., 1898-1907; Registers: Ministerial Acts: 1 vol., 1898-1907. These books are now kept by the Rev. Mr. Bergquist, pastor of Tabor Church, Branford. Apparently they are the only extant records, as no others have been found. They are in good condition. See entry 34.

97. GERMAN EVANGELICAL LUTHERAN IMMANUEL CHURCH OF MADISON, 1898-ca. 1936, Woods District, North Madison Road, Madison, New Haven County.

This church started in 1894, was formally organized in 1898. The church was incorporated in 1902: meeting held on February 3, 1902, certificate of organization filed February 13, 1902. [Sp.L., Vol. 14, p. 1165]

The church was organized by German speaking people living in the northern part of the town of Madison. They apparently held services in their homes until the church building was erected and dedicated in 1902. It was a plain, rectangular edifice of wooden-frame construction, about

30' x 50', one story, with a sloping roof. It has been remodeled as a private dwelling house.

The first pastor of the congregation was the Rev. Carl Masius, who served from 1898 to 1903. About 1931 the church ceased to hold meetings, and the property was sold in 1936. The church was disbanded because the children of the founders did not care for services in German and had established social and religious contacts outside of their families. The parish belonged to the United Lutheran Church.

HISTORIES: See chronicle of the early years of the church, in the register. No published history has been found.

RECORDS: Minutes: 2 vols., 1902-11, 1911-22, handwritten in German, recording the annual meetings and other activities. Registers: 1 vol., 1900-1922, handwritten in German, containing record of families forming the church, baptisms, confirmations, communicants, marriages, deaths, articles of association of the society and chronicle of the early years of the church. Financial: 2 vols., 1912-31, record of income and expenditures, miscellaneous bills and receipts; 1917-22, records of contributions of individual members. These five volumes were given to the Historical Records Survey by former members of the church, and deposited in the Connecticut State Library, Hartford. The register is in excellent condition, the other volumes poor. Organizations: The church had a Sunday school from time to time, but no records have been found. Apparently there are no records of other parochial organizations. The record of the sale of the property is in the Madison Land Records, Vol. 52, p. 50.

98. TRINITY DANISH EVANGELICAL LUTHERAN CHURCH, 1898-1918, Oak and Orchard Sts., New Haven, New Haven County.

Organized, apparently, in 1898. The church was incorporated, under the above name, in 1898: meeting held on January 9, 1898, certificate of organization filed January 18, 1898. [Sp.L., Vol. 13, p. 1260(12)]

This small congregation apparently originated in 1891, as the Skandinavisk Evangelisk Lutherske menighet, which lapsed in 1895. It was called a "forenede kirke," that is to say, a united church, and at the time of organization had a membership of seventy persons. Apparently, it was an effort to found a Danish-Norwegian church. The pastor was the Rev. Olaus Dahl.

For many years the little church had a precarious tenure of life. In 1915 a small group of Danish Lutherans attempted to continue it and form a church. They met in a small chapel on Oak St. near Orchard St., and services were held for them by various Lutheran clergymen in New Haven and from other places. The membership did not increase, however, and the church disbanded in 1918. This information was obtained from a former member, Mrs. Jepsen, of 30 Irving St., New Haven.

A remnant of the congregation still exists as a Ladies' Aid Society of eighty members, which meets regularly at the parish house of the Whitneyville Congregational Church. The group sponsors occasional Danish Lutheran services at the Whitneyville Congregational Church, conducted by the pastor of Our Savious's Danish Evangelical Lutheran Church, Bridgeport. [See entry 56] There is, however, no organized church or mission, none listed in the year book of the Danish Evangelical Lutheran Church in America.

HISTORIES: No separately published or unpublished histories have been found. The congregation that existed from 1891 to 1895 is mentioned

(99-101)

in: Norlie, Dr. O.M., Norsk Lutherske Menigheter i Amerika, 1843-1916.
RECORDS: No church records have been located.

99. GERMAN EVANGELICAL LUTHERAN CHRISTUS CHURCH, ca. 1900-1939, New Hartford, Litchfield County.

Organized about 1900 by German speaking people in New Hartford. No record of incorporation is found, as it was only a small mission. It is sometimes mentioned as the "Christus" Church, and was affiliated with the United Lutheran Church. The congregation generally was served from St. Matthew's Lutheran Church in Collinsville, [see entry 72] but the last officiating pastor came out from Hartford.

The mission never had any church building of its own, but held its services in the New Hartford Congregational Church and chapel, on Church St. It had no Sunday school: the children attended the Congregational Sunday school and therefore gradually drifted away from the Lutheran faith, and joined the Congregational church. As the older members of the mission died and the children all came to speak English, there were too few people left to continue and services ceased in 1939. The remaining members donated for church work the fourteen dollars left in the treasury.

HISTORIES: None.

RECORDS: Minutes: none found. Registers: entries made in the records of St. Matthew's, Collinsville. [See entry 72]

100. FIRST ENGLISH LUTHERAN CHURCH OF NEW HAVEN, 1902-34, Lawrence and Foster Sts., New Haven, New Haven County.

Organized in 1902 by English speaking Lutherans. The church was incorporated in 1903: meeting held on February 1, 1903, certificate of organization filed March 20, 1903. [Sp.L., Vol. 14, p. 1164] In 1934 the congregation finally dissolved and merged with the Trinity Lutheran Church, of the United Lutheran Church, at Orange and Walls Sts. [See entry 68] It was a United Lutheran parish.

The first regular pastor of this congregation was the Rev, J. Luther Sieber, who served from 1902 to 1914. Soon after the organization a church edifice was erected; it was dedicated in 1902. After the church became defunct in 1934, it was sold to an organization known as the Church of the Nazarene, which is still using it. It is a plain, wooden-frame building with a small tower, no belfry or bell.

HISTORIES: None.

RECORDS: Minutes: 2 vols., 1902-34. Registers: 1 vol., 1902-37. All three volumes are now in the possession of Trinity Lutheran Church, Orange and Wall Sts., New Haven. No other records apparently are available. [See entry 68]

101. ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, 1903-37, Grand and Catherine Sts., Bridgeport, Fairfield County.

Established in 1903, not incorporated. This church was founded by the Rev. H.S. Brustat, the present pastor of St. Paul's Lithuanian Evangelical Lutheran Church in Naugatuck. [See entry 17] It was a mission of the Naugatuck parish and always was served by its pastors: Rev. H.S. Brustat, Rev. Peter Drignat, Rev. George Matzat, Rev. Ewald Kories, Rev. G. Jurksaitis, Rev. H.S. Brustat. There was no church building, and services therefore were held in Zion Church of the Missouri Synod, at

Grand and Catherine Sts. [See entry 11] The services were always in the Lithuanian language and were conducted in the afternoon.

At first there was a fairly large membership, but as the years passed it dwindled to only eight and the church lapsed in 1937. Most of the people scattered to other Lutheran churches, but some still attend St. Paul's Church in Naugatuck. [See entry 17] The children attended Sunday school in other churches and mostly drifted away, as the church had no Sunday school or other organizations. The church belonged to the Missouri Synod.

HISTORIES: None

RECORDS: Minutes: none kept, as there was no formal organization. Registers: no separate records kept, all entries of pastoral acts being made in the records of St. Paul's Church, Naugatuck. [See entry 17] Organizations: The church had no Sunday School or other parish organizations.

102. LITHUANIAN EVANGELICAL LUTHERAN MISSION, 1903-ca. 1923, Davenport Ave. and Ward St., New Haven, New Haven County.

Established in 1903, unincorporated. The mission was established by the Rev. H.S. Brustat, the present pastor of St. Paul's Lithuanian Evangelical Lutheran Church in Naugatuck. [See entry 17] It was a mission of the Naugatuck parish and always was served by its pastors: Rev. H.S. Brustat, Rev. Peter Drignat, Rev. George Matzat, Rev. Ewald Kories, Rev. G. Jurksaitis, H.S. Brustat. As there was no church building, the congregation met in the Zion Missouri Synod Church, at Davenport Ave. and Ward St. [See entry 4] The mission never had any formal name, and never had more than about fifteen members. There was no Sunday school or other parish organization. When the mission ceased to function, after about twenty years, the members scattered to other Lutheran churches in New Haven.

HISTORIES: None.

RECORDS: Minutes: none, as there never was any formal organization. Registers: no separate records kept, as all entries of official acts were made in the records of St. Paul's Church, Naugatuck. [See entry 17]

103. LITHUANIAN EVANGELICAL LUTHERAN MISSION, 1903-ca. 1908, 201 Cherry St., Waterbury, New Haven County.

Established in 1903, unincorporated. The mission was founded by the Rev. H.S. Brustat, the present pastor of St. Paul's Lithuanian Evangelical Lutheran Church in Naugatuck. [See entry 17] It was a mission of the Naugatuck parish and always was served by its pastor: Rev. H.S. Brustat. Since the mission had no church building of its own, services were held in the Zion Swedish Lutheran Church, at 201 Cherry St. There were only about twenty members, and after about five years the mission ceased to function and the congregation joined St. Paul's Church, Naugatuck. It never had a Sunday school or any other parochial organizations.

HISTORIES: None.

RECORDS: Minutes: none, as the mission was not formally organized. Registers: none separate, entries made in records of St. Paul's, Naugatuck. [See entry 17]

104. ST. PETER'S SWEDISH EVANGELICAL LUTHERAN CHAPEL, 1907-17, Connecticut Ave., Bridgeport, Fairfield County.

Organized in 1907 as a branch Sunday school of the Salem Swedish Lutheran Church of Bridgeport, [see entry 31] for children living in the east end of the city. It was supported mainly by the Phoebe Sewing Society, organized on November 13, 1907 at the home of Mr. and Mrs. L.O. Paulson, 235 Deacon St., with ten charter members and Pastor Peter Froeberg as chairman ex officio. This society also paid the yearly interest on the debt of the chapel.

In the spring of 1910 St. Peter's Chapel was erected on Connecticut Ave., at a cost of nearly $4000, including the initial price of the lots. The chapel was a wooden-frame building. After the branch Sunday school was abandoned, it was sold in 1917, to the East End Hebrew Congregation Ayn Jacov, for $6500. The Phoebe Society still exists to serve the Salem Church.

HISTORIES: See entry 31.

RECORDS: for Minutes, Registers, and Financial records, see entry 31. Organizations: Sunday School, records from organization, 1907. Phoebe Sewing Society, records from establishment, November 13, 1907.

105. SWEDISH EVANGELICAL LUTHERAN GUSTAVUS ADOLPHUS CHURCH, 1908-(?), Collinsville, Canton, Hartford County.

Organized apparently in 1908 and incorporated in the same year: meeting held on January 10, 1908, certificate of incorporation filed on January 13, 1908 in office of the Secretary of State, State Capitol, Hartford.

Swedish immigrants came to Collinsville in the later years of the nineteenth century, to work in the tool manufacturing plant of the celebrated Collins Company. A desire for services of the Swedish Lutheran Church apparently was satisfied by the visits of the pastor of the Swedish Lutheran Church in New Britain. Although it was regularly organized, it never had any church building of its own, and therefore rented Trinity Episcopal Church in Collinsville for its services. There was no settled resident clergyman, services being conducted by Swedish Lutheran ministers from other towns, particularly the Rev. Dr. Ohman, pastor of the First (Swedish) Lutheran Church in New Britain. [See entry 28] The church, apparently, ceased to function because there were too few members to sustain it; the date of lapse is obscure. It is stated that some members went to the Swedish Congregational Church in Collinsville.

HISTORIES: Historical sketches, published or unpublished, are lacking. Information was supplied by Mrs. C.J. Haaser, a former member, 385 West Preston St., Hartford.

RECORDS: Minutes: none found, Registers: none found. Entries of pastoral acts may be in the records of the First (Swedish) Lutheran Church in New Britain, from which the church was served. [See entry 28] No records of financial affairs or of organizations appear to be extant.

106. SWEDISH EVANGELICAL LUTHERAN MESSIAH CHURCH, 1909-39, 8 Fort Point St., East Norwalk, Norwalk, Fairfield County.

Organized in 1908. The church was incorporated, with the above name, in 1908: meeting held on February 29, 1908, certificate of incorporation filed March 12, 1908. [Sp.L., Vol. 15, p. 1238]

Information concerning this church is scanty, for apparently it always had a small congregation. There never was a settled pastor and the services therefore were conducted by Swedish Lutheran ministers from other towns. The last clergyman who served it, as a visiting pastor, was the Rev. O.O. Eckhardt, pastor of the Swedish Lutheran church at Georgetown. [See entry 50] The church building is a small, wooden-frame structure with a small tower and no special architectural features. The church organization was dissolved because of lack of support, as the congregation had decreased to only about eleven members. Dissolution occurred August 9, 1939; building sold April 9, 1939.

HISTORIES: None.

RECORDS: None.

107. SWEDISH EVANGELICAL LUTHERAN GETHSEMANE CHURCH OF HADDAM NECK, 1909-14, Haddam Neck, Haddam, Middlesex County.

Organized in 1909. The church was incorporated in the same year: meeting held on February 27, 1909, certificate of incorporation filed on April 19, 1909. [Sp.L., Vol. 15, p. 1238]

This little, short-lived church originated about 1905, as a result of missionary work among the Swedes in Haddam Neck, by the Rev. Ludvig Holmes, pastor of the Zion Swedish Lutheran Church in Portland. [See entry 25] From 1909 to 1914 it was served by the Rev. Ernest C. Bloomquist, an alumnus of the Augustana Seminary at Rock Island, Ill.

The congregation never had a church edifice of its own, but met in private houses and in the meeting house of the Federated Church of Haddam Neck, near the crossroads at the top of Ben Clark Hill. It was never a large congregation, in 1914 having only 29 communicants and 16 children, or 45 parishioners. In 1914 the group merged with two others to form the Federated Church of Haddam Neck.

HISTORIES: None.

RECORDS: Minutes: none found. Registers: entries made in the records of Zion Swedish Evangelical Lutheran Church of Portland. [See entry 25] Organizations: There was a Sunday School, with three teachers and ten scholars in 1912, but no records have been found.

108. GERMAN EVANGELICAL LUTHERAN MISSION, ca. 1910-(?), Torrington, Litchfield County.

This mission, affiliated with the Missouri Synod, flourished when the Rev. Otto Düssel was pastor of Immanuel Evangelical Lutheran Church, 160 Meadow St., Bristol. [See entry 13] A few families in that parish moved to Torrington and Mr. Düssel preached to them occasionally. As the mission had no church building of its own, the meetings for worship and preaching evidently were held in private houses. The congregation was served also by the pastor of St. John's Church, of the Missouri Synod, in Waterbury, [see entry 18] by request of Pastor Düssel. One of the leaders of the congregation at that time was a Mr. Kuehn. Because of the very small membership, it has been abandoned and is now defunct. Apparently there never was any Sunday school or other parochial organization. The date of lapse is obscure.

HISTORIES: None.

RECORDS: Minutes: none, as there never was any formal organization. Registers: no separate one kept, entries of pastoral acts having been made in the records of Immanuel Church, Bristol; St. John's Church,

Waterbury; and Holy Trinity Church, Terryville. [See entries 13, 14, 18] No records of organizations or financial affairs.

109. ST. PAUL'S GERMAN EVANGELICAL LUTHERAN CHURCH, 1913-23, Hollister St., Stratford, Fairfield County.

This "church" was established in 1913, as a branch Sunday school of St. Paul's Church, Bridgeport. [See entry 79] Apparently it never was incorporated. The first pastor was the Rev. Paul F. Clemen, who served from 1913 to 1918. He was educated in Germany. There was a wooden-frame building in the gothic style of architecture, with colored-glass windows, no bell or memorials. Prior to its erection, the school had met in homes. The Sunday school continued to function until 1923, when it was discontinued because the need of this special work ended with improved transportation facilities.

HISTORIES: [See entry 79]

RECORDS: All extant records are kept in those of St. Paul's Church, Bridgeport. [See entry 79]

110. BURNSIDE SWEDISH LUTHERAN MISSION, 1921-29, Burnside, East Hartford, Hartford County.

Organized March 6, 1921 as a branch Sunday school of the Swedish Evangelical Lutheran Emanuel Church, 297 Capitol Ave., Hartford. [See entry 36] Four days later the Burnside Ladies' Society was organized to support the Sunday school. The mission was under the auspices of the Rev. Julius Hulteen, pastor of the Emanuel Church, Hartford. The first superintendent of the Sunday school was Mr. Edwin Hellstrom, who served until 1927, when succeeded by Ellis Bjorklund.

There was no separate building belonging to the mission, as services and Sunday school classes were held in the public library in Burnside, which the school rented. At the beginning 35 children were enrolled; but as the children grew up and preferred to attend church in Hartford, or one of the East Hartford churches, attendance declined and the Sunday school was abandoned in the summer of 1929.

HISTORIES: [See entry 36]

RECORDS: Minutes: only reports in minutes of Emanuel Church, Hartford. Registers: entries of baptisms and confirmations made in pastoral acts of Emanuel Church, Hartford. Financial: reports in minutes of Emanuel Church, Hartford. Organizations: Sunday School, Burnside Ladies' Society, reports in minutes of Emanuel Church, Hartford. [See entry 36]

111. FIRST HUNGARIAN LUTHERAN CHURCH OF BRIDGEPORT AND VICINITY, 1931-40, Princeton or King St., Bridgeport, Fairfield County.

Organized apparently in 1931 and incorporated in 1932: certificate of incorporation filed on February 3, 1932. [Sp.L., Vol. 21, p. 1474]

This organization had a very brief and apparently intermittent existence in the early 1930's. It is reported that the majority of the few members were non-churchgoing Hungarians who met occasionally for social affairs. The group was hardly a religious body in the strict sense. It had no building of its own, but met in a small hall on Princeton or King St., and disbanded at least three times, only to start again under different leadership. Apparently there was no regular pastor. The group finally dissolved in 1940. It was a parish of the United Lutheran Church.

HISTORIES: None.

RECORDS: None.

112. TRINITY EVANGELICAL LUTHERAN MISSION, 1936-38, Main St. and Electric Ave., Thomaston, Litchfield County.

This mission was an unincorporated branch of the Trinity Evangelical Lutheran Church of the Missouri Synod in Terryville. [See entry 14] It was started about 1936 under the auspices of the Rev. Paul O. Schulze, the present pastor of that church, who ministered to it during the whole of its year and a half of life. At its origin the mission had 12 members, and had grown to 35 when it was discontinued because of too great expenses. They rented the Bethania Swedish Lutheran Church, at the corner of Main St. and Electric Ave. There was a Sunday school, which increased from three to eleven pupils. Most of the former members of this congregation now attend the Trinity Church on Maple St., Terryville. The mission became defunct in 1938.

HISTORIES: None.

RECORDS: None.

113. LUTHERAN MISSION, New Milford, Litchfield County.

This was a very small mission conducted by the Immanuel (Missouri Synod) Lutheran Church at 34 West St., Danbury. [See entry 2] It was never very active, having only two or three families attending, and had no formal organization. Previous to the establishment of the mission, services were held in homes, and for a short time in St. John's Episcopal Church. Apparently there never was any stated and continuous place of worship. The services were conducted by the pastor, Rev. Edward H. Fischer, Immanuel Church, Danbury. No services have been held there for at least the past nine years, and the people now attend Immanuel Church, Danbury.

HISTORIES: None.

RECORDS: No separate records found. There were no minutes, due to the lack of any formal organization. Entries of pastoral acts were made in the registers of Immanuel Church, Danbury. [See entry 2]

114. SALEM SWEDISH EVANGELICAL LUTHERAN MISSION, Baltic, Sprague, New London County.

This was an unorganized and unincorporated mission of the Salem Swedish Evangelical Lutheran Church, 175 Hickory St., Norwich. [See entry 44] No definite date of establishment is given, but it is stated that special monthly services were begun for the members in Baltic, "several years before 1909," probably about 1902 by the Rev. J.A. Broden, and that they were continued by successive pastors. No date of lapse of the organization is available. The congregation consisted of people who settled in the village of Baltic to work for the mills. Monthly Swedish services are still held in homes for about ten or fifteen persons, but they are all members of the Salem Church, Norwich, and Baltic is no longer listed as a separate church or mission in the records of the New England Conference.

HISTORIES: The only mention is found in: After Forty Years, 1892-1932, Salem Lutheran Church, Norwich, Connecticut.

RECORDS: Apparently no separate records have been kept, all entries of pastoral acts being made in the records of Salem Church, Norwich. [See entry 44]

115. SWEDISH EVANGELICAL LUTHERAN MISSION, Plainfield, Windham County.

This also was an unorganized and unincorporated mission of the Salem Swedish Evangelical Lutheran Church, 175 Hickory St., Norwich. [See entry

44] No definite date of establishment is given, but it is surmised that it was "about 1913," under Pastors Olof Nordbladh and F.A. Petterson. Mission services were continued by successive pastors until 1924, when they were abandoned because of the removal of the most active families in the little congregation. The people were operatives in the local textile mills.

HISTORIES: The only mention is found in: After Forty Years, 1892-1932, Salem Lutheran Church, Norwich, Connecticut.

RECORDS: Apparently no separate records were kept, and all entries of pastoral acts were made in the records of Salem Church, Norwich. [See entry 44]

116. GERMAN EVANGELICAL LUTHERAN MISSION, Madison,
New Haven County.

This congregation was an unorganized and unincorporated mission of the First Evangelical Lutheran Zions Congregation, 164 South Whittlesey Ave., Wallingford, [see entry 10] affiliated with the Missouri Synod. No definite dates of establishment or lapse are available, but it is known that occasional services were performed there for some years, especially in the summer, by the pastor from Wallingford, also by the Rev. Edward P. Merkel, 1909-18.

HISTORIES: None. Information was supplied by the Rev. Rudolph P. Blum of Wallingford.

RECORDS: Apparently no separate records were kept, and all entries of pastoral acts were made in the records of the First Evangelical Lutheran Zions Congregation, Wallingford. [See entry 10]

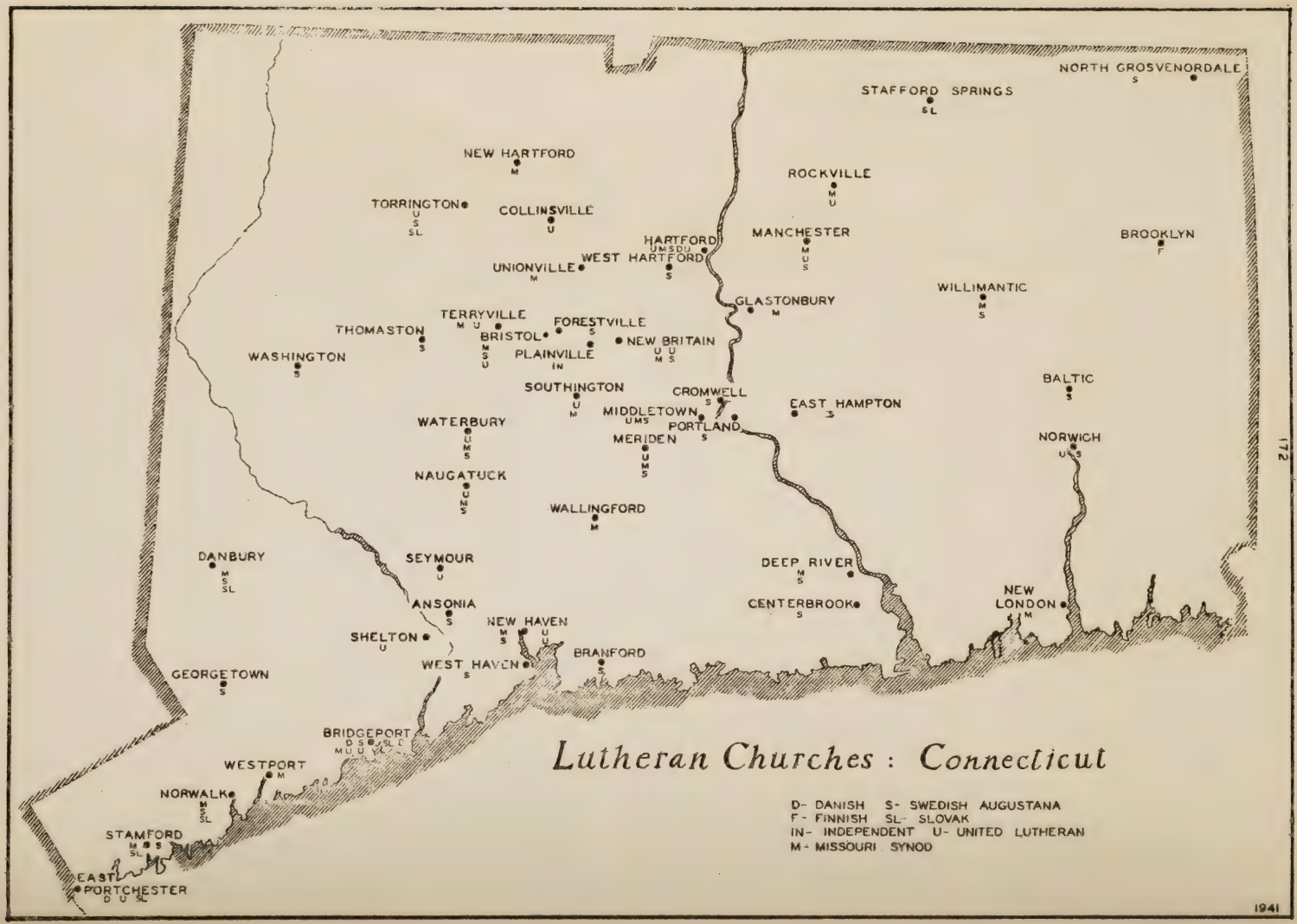
117. DANISH EVANGELICAL LUTHERAN MISSION, Manchester,
Hartford County.

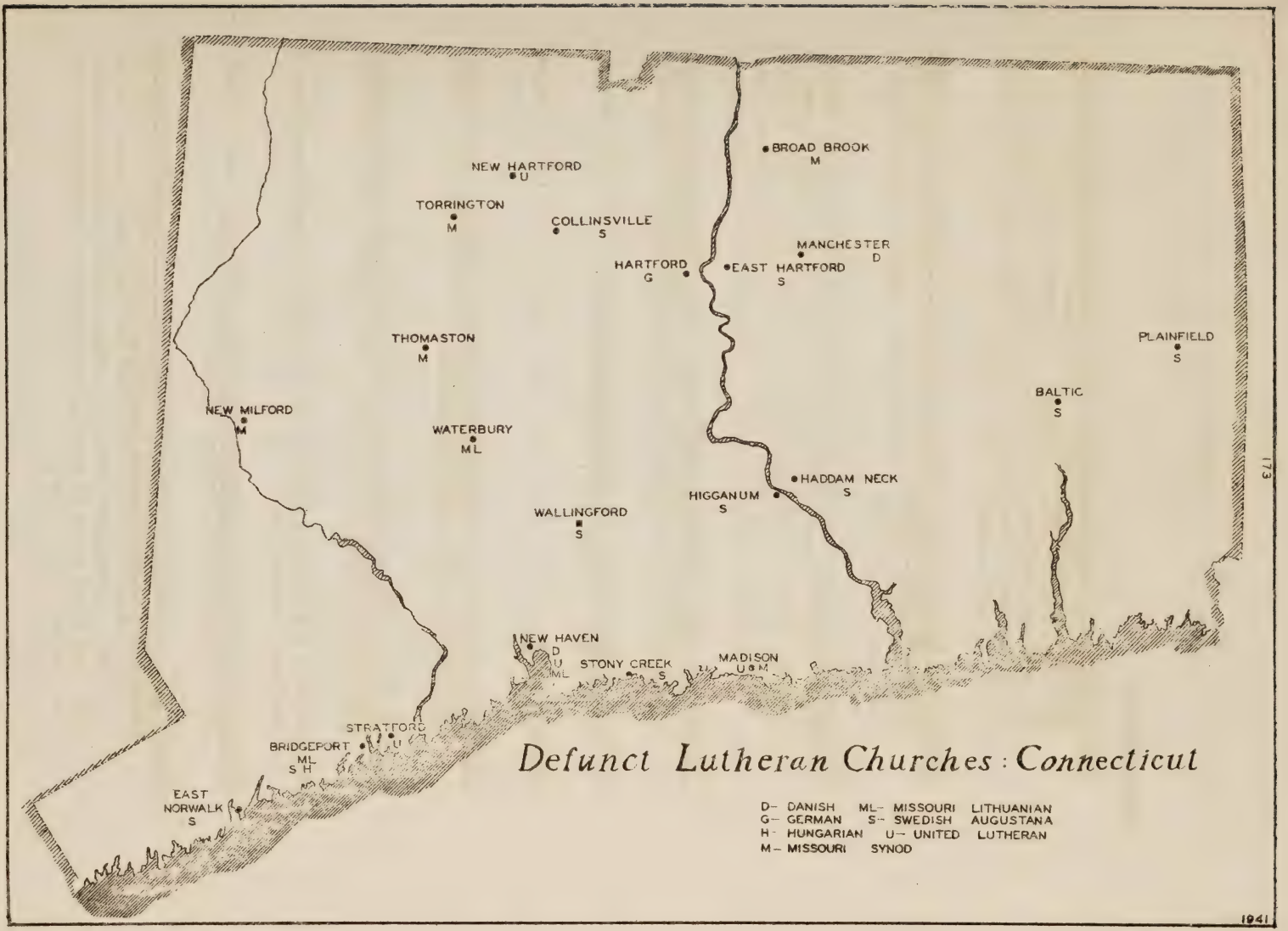
This congregation was an unorganized "preaching station," started in the early 1880's, apparently by the Rev. R. Andersen from Brooklyn, N.Y. He preached also in Hartford, 1880-83, and was the founder of Our Saviour's Danish Evangelical Lutheran Church in that city. [See entry 55] It is not known how long the services in Manchester were continued, as the date of lapse does not appear in the records.

HISTORIES: MS historical sketch and record of services, 1880-85, in Vol. 1, Register of Our Saviour's Church, Hartford. The mission is not mentioned in published histories of Manchester.

RECORDS: Apparently no separate records were kept, all entries of pastoral acts being made in the records of Our Saviour's Church, Hartford, beginning February 22, 1880. [See entry 55]

M A P S


NORTH GROSVENORDALE S
STAFFORD SPRINGS SL
NEW HARTFORD M
ROCKVILLE M U
TORRINGTON U S SL
COLLINSVILLE U
HARTFORD U M S D U
MANCHESTER M U S
BROOKLYN F
WEST HARTFORD S
UNIONVILLE M
WILLIMANTIC M S
GLASTONBURY M
TERRYVILLE M U
FORESTVILLE S
THOMASTON S
BRISTOL M S U
NEW BRITAIN U U M S
PLAINVILLE IN
WASHINGTON S
BALTIC S
SOUTHINGTON U M
CROMWELL S
EAST HAMPTON S
MIDDLETOWN U M S
PORTLAND S
WATERBURY U M S
MERIDEN U M S
NORWICH U S
NAUGATUCK U M S
WALLINGFORD M
DANBURY M S SL
SEYMOUR U
DEEP RIVER M S
ANSONIA S
CENTERBROOK S
NEW LONDON M
NEW HAVEN M S U U
SHELTON U
BRANFORD S
WEST HAVEN S
GEORGETOWN S
BRIDGEPORT D S SL M U U
WESTPORT M
NORWALK M S SL
STAMFORD M S S SL
EAST PORTCHESTER D U SL
Lutheran Churches : Connecticut
D- DANISH S- SWEDISH AUGUSTANA
F- FINNISH SL- SLOVAK
IN- INDEPENDENT U- UNITED LUTHERAN
M- MISSOURI SYNOD
1941


BROAD BROOK
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BALTIC
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NEW MILFORD
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MADISON
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STRATFORD
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BRIDGEPORT
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S
Defunct Lutheran Churches : Connecticut
D– DANISH ML– MISSOURI LITHUANIAN
G– GERMAN S– SWEDISH AUGUSTANA
H– HUNGARIAN U– UNITED LUTHERAN
M– MISSOURI SYNOD
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1941

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CHRONOLOGICAL INDEX

YEAR	CHURCH	LOCATION	ENTRY NO.
1864	First	Rockville	66
1865	St. John's First	Meriden	1
1865	St. Paul's	East Port Chester	67
1865	Trinity	New Haven	68
1866	First	Norwich	69
1867	First	Southington	70
1870	St. Peter's-Danish	East Port Chester	54
1874	Zion	Portland	25
1877	Mission	New Milford	113
1880	Bethesda-Swedish	Forestville	26
1880	Mission-Danish	Manchester	117
1880	Reformation	Hartford	92
1881	Emanuel-Swedish	South Manchester	27
1881	First	New Britain	28
1881	Immanuel	Danbury	2
1882	Emanuel-Swedish	North Grosvenor Dale	29
1882	Trinity-German	Rockville	3
1883	Bethesda	New Haven	30
1883	Our Saviour's-Danish	Hartford	55
1883	Zion-German	New Haven	4
1884	St. Paul's-German	Torrington	71
1885	St. Mark's	Glastonbury	5
1885	St. Matthew-German	Collinsville	72
1886	Mission	Broad Brook	93
1887	Lebanon Congregational-Swedish	Bristol	32
1887	Salem-Swedish	Bridgeport	31
1887	Salem-Swedish	Naugatuck	33
1887	St. Matthew's-German	New Britain	6
1888	Tabor	Branford	34
1889	Ebenezer-Swedish	Willimantic	37
1889	Emanuel-Swedish	Hartford	36
1889	Immanuel	Meriden	73
1889	St. John's	Stamford	35
1889	Zion	Southington	7
1890	Augustana	Meriden	38
1890	Bethesda-Swedish	Higganum	94
1890	Christ's-English	Deep River	8
1890	Emanuel-German	New Haven	74
1890	Zion-German	Manchester	9
1891	First-German	Waterbury	75
1891	First Zions	Wallingford	10
1891	Mission-German	Madison	116
1891	St. Paul's-Swedish	Ansonia	39
1891	Tabor-Swedish	Middletown	40
1891	Zion	Waterbury	41
1892	Bethel-Swedish	Deep River	43
1892	Christ-German	Hartford	12
1892	First Zion-German	Bridgeport	11
1892	Immanuel	Seymour	78

(Chronological Index)

YEAR	CHURCH	LOCATION	ENTRY NO.
1892	Salem	Norwich	44
1892	St. John's	New Britain	76
1892	St. Paul's-German	Terryville	77
1892	Trinity-Swedish	Washington Depot	42
1893	Bethlehem	Thomaston	45
1893	Our Saviour's-Danish	Bridgeport	56
1893	St. Paul's-German	Bridgeport	79
1893	St. Paul's-German	Middletown	80
1894	Concordia-German	Manchester	82
1894	Trinity-German	Hartford	81
1895	Bethania-Swedish	Wallingford	95
1895	Immanuel-German	Bristol	13
1896	Gethsemane-Swedish	Stony Creek	96
1896	Holy Trinity-German	Terryville	14
1897	Zion	Stamford	15
1898	Immanuel-German	Madison	97
1898	Trinity-Danish	New Haven	98
1898	Trinity-Swedish	Centerbrook	46
1899	Bethania-Swedish	Torrington	47
1899	Trinity United	Shelton	83
1900	Bethlehem-Swedish	East Hampton	48
1900	Christus-German	New Hartford	99
1900	Zions-German	Bristol	84
1901	Holy Trinity-Slovak	Bridgeport	59
1901	Immanuel-German	Naugatuck	85
1901	St. John's-German	South Farms	16
1901	St. Paul-Slovak	Danbury	60
1902	First-English	New Haven	100
1902	St. Paul's-Slovak	East Port Chester	61
1903	First-English	Bridgeport	86
1903	Mission-Lithuanian	New Haven	102
1903	Mission-Lithuanian	Waterbury	103
1903	St. John's	Bridgeport	101
1903	St. John's	Waterbury	18
1903	St. Paul's-Lithuanian	Union City	17
1905(?)	Mission-Slovak	South Norwalk	62
1905	Salem Mission-Swedish	Baltic	114
1905	St. Paul's-German	New Hartford	19
1906	Reformation	New Britain	87
1906	St. Paul's	Hartford	88
1907	Black Rock Chapel	Black Rock	31a
1907	Holy Trinity-Slovak	Stamford	63
1907	St. Peter's Chapel-Swedish	Bridgeport	104
1908	Bethany	Cromwell	49
1908	Bethlehem-Swedish-Finnish	Georgetown	50
1908(?)	Gustavus Adolphus-Swedish	Collinsville	105
1908	Swedish	Danbury	51
1909	Gethsemane-Swedish	Haddam Neck	107
1909	Immanuel-German	Unionville	20
1909	Messiah-Swedish	East Norwalk	106

(Chronological Index)

YEAR	CHURCH	LOCATION	ENTRY NO.
1910	Holy Trinity-Slovak	Torrington	64
1910	Mission-German	Torrington	108
1911	St. Peter's-German	South Norwalk	21
1913	Mission-Swedish	Plainfield	115
1913	St. Paul's-German	Stratford	109
1914	Holy Trinity-Slovak	Stafford Springs	65
1916	Redeemer	Willimantic	22
1918	Home for Aged	Southbury	90
1920	First	West Haven	52
1921	Burnside Mission-Swedish	Burnside	110
1921	Emanuel-Swedish	West Hartford	53
1921	St. Paul's Chapel	Hartford	89
1921	St. Paul's	Westport	23
1927	Our Redeemer	New London	24
1930	Bethany-Danish	Bridgeport	57
1931	Finnish	Brooklyn	58
1931	First-Hungarian	Bridgeport	111
1936	Trinity Mission	Thomaston	112
1939	St. John's	Plainville	91

GEOGRAPHICAL INDEX

LOCATION	CHURCH	ENTRY NO.
Ansonia	St. Paul's-Swedish	39
Baltic	Salem Mission-Swedish	114
Black Rock	Black Rock Chapel	31a
Branford	Gethsemane-Swedish	96
Branford	Tabor	34
Bridgeport	Bethany-Danish	57
Bridgeport	Black Rock Chapel	31a
Bridgeport	First-English	86
Bridgeport	First-Hungarian	111
Bridgeport	First Zion-German	11
Bridgeport	Holy Trinity-Slovak	59
Bridgeport	Our Saviour's-Danish	56
Bridgeport	St. John's	101
Bridgeport	St. Paul's-German	79
Bridgeport	St. Peter's Chapel-Swedish	104
Bridgeport	Salem-Swedish	31
Bristol	Bethesda-Swedish	26
Bristol	Immanuel-German	13
Bristol	Lebanon Congregational-Swedish	32
Bristol	Zions-German	84
Broad Brook	Mission	93
Brooklyn	Finnish	58
Burnside	Burnside Mission-Swedish	110
Canton	Gustavus Adolphus-Swedish	105
Canton	St. Matthew-German	72
Centerbrook	Trinity-Swedish	46
Collinsville	Gustavus Adolphus-Swedish	105
Collinsville	St. Matthew-German	72
Cromwell	Bethany	49
Danbury	Immanuel	2
Danbury	St. Paul-Slovak	60
Danbury	Swedish	51
Deep River	Bethel-Swedish	43
Deep River	Christ's-English	8
East Hampton	Bethlehem-Swedish	48
East Hartford	Burnside Mission-Swedish	110
East Norwalk	Messiah-Swedish	106
East Port Chester	St. Paul's	67
East Port Chester	St. Paul's-Slovak	61
East Port Chester	St. Peter's-Danish	54
East Windsor	Mission	93
Essex	Trinity-Swedish	46
Farmington	Immanuel-German	20
Forestville	Bethesda-Swedish	26

(Geographical Index)

LOCATION	CHURCH	ENTRY NO.
Georgetown	Bethlehem-Swedish-Finnish	50
Glastonbury	St. Mark's	5
Greenwich	St. Paul's	67
Greenwich	St. Paul's-Slovak	61
Greenwich	St. Peter's-Danish	54
Haddam	Bethesda-Swedish	94
Haddam	Gethsemane-Swedish	107
Haddam Neck	Gethsemane-Swedish	107
Hartford	Christ-German	12
Hartford	Emanuel-Swedish	36
Hartford	Our Saviour's-Danish	55
Hartford	Reformation	92
Hartford	St. Paul's Chapel	89
Hartford	St. Paul's	88
Hartford	Trinity-German	81
Higganum	Bethesda-Swedish	94
Madison	Immanuel-German	97
Madison	Mission-German	116
Manchester	Concordia-German	82
Manchester	Emanuel-Swedish	27
Manchester	Mission-Danish	117
Manchester	Zion-German	9
Middletown	St. John's-German	16
Middletown	St. Paul's-German	80
Middletown	Tabor-Swedish	40
Meriden	Augustana	38
Meriden	Immanuel	73
Meriden	St. John's First	1
Naugatuck	Immanuel-German	85
Naugatuck	Salem-Swedish	33
Naugatuck	St. Paul's-Lithuanian	17
New Britain	First	28
New Britain	Reformation	87
New Britain	St. John's	76
New Britain	St. Matthew's-German	6
New Hartford	Christus-German	99
New Hartford	St. Paul's-German	19
New Haven	Bethesda	30
New Haven	Emanuel-German	74
New Haven	First-English	100
New Haven	Mission-Lithuanian	102
New Haven	Trinity	68
New Haven	Trinity-Danish	98
New Haven	Zion-German	4
New London	Our Redeemer	24
New Milford	Mission	113
Norwalk	Messiah-Swedish	106
Norwalk	Mission-Slovak	62
Norwalk	St. Peter's-German	21

LOCATION	CHURCH	ENTRY NO.
Norwich	First	69
Norwich	Salem	44
North Grosvenor Dale	Emanuel-Swedish	29
Plainfield	Mission-Swedish	115
Plainville	St. John's	91
Plymouth	Holy Trinity-German	14
Plymouth	St. Paul's-German	77
Portland	Zion	25
Rockville	First	66
Rockville	Trinity-German	3
Saybrook	Bethel-Swedish	43
Saybrook	Christ's-English	8
Seymour	Immanuel	78
Shelton	Trinity United	83
Southbury	Home for Aged	90
South Farms	St. John's-German	16
Southington	First	70
Southington	Zion	7
South Manchester	Emanuel-Swedish	27
South Norwalk	Mission-Slovak	62
South Norwalk	St. Peter's-German	21
Sprague	Salem Mission-Swedish	114
Stafford	Holy Trinity-Slovak	65
Stafford Springs	Holy Trinity-Slovak	65
Stamford	Holy Trinity-Slovak	63
Stamford	St. John's	35
Stamford	Zion	15
Stony Creek	Gethsemane-Swedish	96
Stratford	St. Paul's-German	109
Terryville	Holy Trinity-German	14
Terryville	St. Paul's-German	77
Thomaston	Bethlehem	45
Thomaston	Trinity Mission	112
Thompson	Emanuel-Swedish	29
Torrington	Bethania-Swedish	47
Torrington	Holy Trinity-Slovak	64
Torrington	Mission-German	108
Torrington	St. Paul's-German	71
Union City	St. Paul's-Lithuanian	17
Unionville	Immanuel-German	20
Vernon	First	66
Vernon	Trinity-German	3
Wallingford	Bethania-Swedish	95
Wallingford	First Zions	10
Washington	Trinity-Swedish	42
Washington Depot	Trinity-Swedish	42
Waterbury	First-German	75

(Geographical Index)

LOCATION	CHURCH	ENTRY NO.
Waterbury	Mission-Lithuanian	103
Waterbury	St. John's	18
Waterbury	Zion	41
West Hartford	Emanuel-Swedish	53
West Haven	First	52
Westport	St. Paul's	23
Willimantic	Ebenezer-Swedish	37
Willimantic	Redeemer	22
Wilton	Bethlehem-Swedish-Finnish	50
Windham	Ebenezer-Swedish	37
Windham	Redeemer	22

CHURCH NAME INDEX

NAME	LOCATION	ENTRY NO.
Augustana	Meriden	38
Bethania-Swedish	Torrington	47
Bethania-Swedish	Wallingford	95
Bethany	Cromwell	49
Bethany-Danish	Bridgeport	57
Bethel-Swedish	Deep River	43
Bethesda	New Haven	30
Bethesda-Swedish	Forestville	26
Bethesda-Swedish	Higganum	94
Bethlehem	Thomaston	45
Bethlehem-Swedish	East Hampton	48
Bethlehem-Swedish-Finnish	Georgetown	50
Black Rock Chapel	Black Rock	31a
Burnside Mission-Swedish	Burnside	110
Christ-German	Hartford	12
Christ's-English	Deep River	8
Christus-German	New Hartford	99
Concordia-German	Manchester	82
Ebenezer-Swedish	Willimantic	37
Emanuel-German	New Haven	74
Emanuel-Swedish	Hartford	36
Emanuel-Swedish	North Grosvenor Dale	29
Emanuel-Swedish	South Manchester	27
Emanuel-Swedish	West Hartford	53
Finnish	Brooklyn	58
First	New Britain	28
First	Norwich	69
First	Rockville	66
First	Southington	70
First	West Haven	52
First-English	Bridgeport	86
First-English	New Haven	100
First-German	Waterbury	75
First-Hungarian	Bridgeport	111
First Zion-German	Bridgeport	11
First Zions	Wallingford	10
Gethsemane-Swedish	Haddam Neck	107
Gethsemane-Swedish	Stony Creek	96
Gustavus Adolphus-Swedish	Collinsville	105
Holy Trinity-German	Terryville	14
Holy Trinity-Slovak	Bridgeport	59
Holy Trinity-Slovak	Stafford Springs	65
Holy Trinity-Slovak	Stamford	63
Holy Trinity-Slovak	Torrington	64
Home for Aged	Southbury	90

(Church Name Index)

NAME	LOCATION	ENTRY NO.
Immanuel	Danbury	2
Immanuel	Meriden	73
Immanuel	Seymour	78
Immanuel-German	Bristol	13
Immanuel-German	Madison	97
Immanuel-German	Naugatuck	85
Immanuel-German	Unionville	20
Lebanon-Congregational-Swedish	Bristol	32
Messiah-Swedish	East Norwalk	106
Mission	Broad Brook	93
Mission	New Milford	113
Mission-Danish	Manchester	117
Mission-German	Madison	116
Mission-German	Torrington	108
Mission-Lithuanian	New Haven	102
Mission-Lithuanian	Waterbury	103
Mission-Slovak	South Norwalk	62
Mission-Swedish	Plainfield	115
Our Redeemer	New London	24
Our Saviour's-Danish	Bridgeport	56
Our Saviour's-Danish	Hartford	55
Redeemer	Willimantic	22
Reformation	Hartford	92
Reformation	New Britain	87
Salem	Norwich	44
Salem-Swedish	Bridgeport	31
Salem-Swedish	Naugatuck	33
Salem Mission-Swedish	Baltic	114
St. John's	Bridgeport	101
St. John's	New Britain	76
St. John's	Plainville	91
St. John's	Stamford	35
St. John's	Waterbury	18
St, John's First	Meriden	1
St. John's-German	South Farms	16
St. Mark's	Glastonbury	5
St. Matthew-German	Collinsville	72
St. Matthew's-German	New Britain	6
St. Paul-Slovak	Danbury	60
St. Paul's Chapel	Hartford	89
St. Paul's	East Port Chester	67
St. Paul's	Hartford	88
St. Paul's	Westport	23
St. Paul's-German	Bridgeport	79
St. Paul's-German	Middletown	80
St. Paul's-German	New Hartford	19
St. Paul's-German	Stratford	109
St. Paul's-German	Terryville	77
St. Paul's-German	Torrington	71

NAME	LOCATION	ENTRY NO.
St. Paul's-Lithuanian	Union City	17
St. Paul's-Slovak	East Port Chester	61
St. Paul's-Swedish	Ansonia	39
St. Peter's Chapel-Swedish	Bridgeport	104
St. Peter's-Danish	East Port Chester	54
St. Peter's-German	South Norwalk	21
Swedish	Danbury	51
Tabor	Branford	34
Tabor-Swedish	Middletown	40
Trinity	New Haven	68
Trinity-Danish	New Haven	98
Trinity-German	Hartford	81
Trinity-German	Rockville	3
Trinity-Swedish	Centerbrook	46
Trinity-Swedish	Washington Depot	42
Trinity United	Shelton	83
Trinity Mission	Thomaston	112
Zion	Portland	25
Zion	Southington	7
Zion	Stamford	15
Zion	Waterbury	41
Zion-German	Manchester	9
Zion-German	New Haven	4
Zions-German	Bristol	84

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